Slavery—1935.

Spurns Glasses at Age of 105; Lived As 25 Presidents Passed

MRS. ELLEN KELL

PHILADELPHIA.—(Special)—"The days of our years are three score years and ten. And if by reason of strength, they be four score years, yet is their strength labor and sorrow."—Psalm 90:10.

But the Psalmist, when he penned these words, could not vision the Year of Our Lord 1935. For in Manayunk on the outskirts of Philadelphia, there resides Mrs. Ellen Kell who, on October 25 reached five score years and five—truly a "ripe old age."

Active until May of this year when she suffered an attack of pneumonia which has sapped her strength, Mrs. Kell whiles away her declining years sewing rugs and reading—both without the aid of glasses.

A little research and you will discover that she has lived through the regime of twenty-five Presidents. Possessed of a splendid memory she "turns back the clock of time" with ease as she relates interesting incidents of yesteryears.

Of course, she was born a slave. Her father, a seaman, purchased her mother's freedom when she was offered for sale. She came to Philadelphia from her birthplace, Havre de Gras, Md., thirty years ago, and now resides with four granddaughters and one grandson at 4545 Baker street.

She and a brother, 97, remain of a family of six. Her only son, Charles Lisby, died two years ago. Her brother still resides in Havre de Gras.

Mrs. Kell believes she has many years yet to live. In fact, she said that she did not believe she had lived half of her years yet. She is a member of the Josie D. Heard A. M. E. Church.

Miss Bertha Lisby, a granddaughter, three other granddaughters and one grandson together see to it that she is not forgotten in her old age.

OLD HARRIET'S PLAY IN HELL AT LAST

We rejoice to read in The Charleston News and Courier that Harriet Beecher Stowe's "Uncle Tom's Cabin" is no longer being played.

The News and Courier neither mourns nor rejoices at the information. It reports, saying editorially:

> "Uncle Tom's Cabin" is no longer being played. This information comes from The Manchester (N. H.) Union. This melodrama was hoary with years before it was performed in Charleston. Its sponsors here debated for several weeks before they announced "Uncle Tom's Cabin" for their Airdome in Hampton Park. Miss Dorothy Murray Smith was the leading woman of the company.
>
> J. Russ Smith, company manager, contended that the audience would accept it as entertainment and that there would be no unpleasant protests. He held that it would be a novelty. Others were less sure that it would be wise to do the Harriet Beecher Stowe thriller. Mr. Smith was right enough. The performance of "Uncle Tom" brought no protests.
>
> The only complaint the company had was its own—that the melodrama did not cause a splash. It attracted ordinary business. the audience seemed to be more interested in the vaudeville specialties betwen acts. Charlston did not care whether "Uncle Tom" was performed or not. The passing years had done their work. The edge of propaganda had been dulled.
>
> "Uncle Tom" has been done in theaters, under tents, in the open air, on river showboats. It has been an old standby with the repertory companies. However often it was given, however inferior the actors, "Uncle Tom" held its draft, as the actors used to say. It seems incredible that the melodrama should be abandoned. The answer is that repertory companies are few and far between.
>
> Somewhere it is recorded that in the year 1902, 600 American actors and actresses were making their living by appearing in "Uncle Tom's Cabin." The slavery issue had nothing to do with the box-office appeal at that time. The Stowe story had settled into routine melodrama.

Thus Old Harriet's gag expires as a play. We wonder what the publishers have to report about the novel? Does it still sell? We wonder if any graduate of Sidney Lanier High School in the last 20 years can say that he or she ever read the novel?

The Advertiser can say that while on all proper occasions it has denounced "Uncle Tom" and has always resented the existence of the novel and the play, it has never—under its present pastorate—read the book nor seen the play. The Advertiser regrets this. Now that everybody else has lost interest in Old Harriet's ghastly opus, perhaps The Advertiser can bring itself to read the thing.

"Uncle Tom" contributed more to an orgy of blood letting, pauperization and sorrow than any other piece of trash ever before or since issued from the hand of mortal.

At one time we feared the old garbage can would never evacuate its burden. But death has come at last.

Why didn't The News and Courier holler louder when the can emptied? We are hoarse already.

Note to The Boston Transcript: Please copy.

Slavery -1935

HARTFORD, CONN.
TIMES

OCT 8 1935

Slavery Condoned by Forefathers

THAT SLAVERY flourished in Connecticut in the early colonial period may surprise those who are unfamiliar with the early history of the state.

Human bondage began here as early as the Pequot War. It advanced in the state in the seventeenth and eighteenth centuries. The colonists accepted the standards of the age in which they lived and their minds seemed to interpret the Scriptures as justifying slavery.

In 1643, a few years after Indian slavery had its start, specifications of the New England Confederation provided for the equal division of booty in lands, goods, or persons, in case of successful war. The agreement implied slavery as the lot of a captive.

Three years later the Confederation authorized seizure and enslavement of Indians from native towns giving sanctuary to fugitives who could either serve or be shipped out and exchanged for Negroes.

After about 50 years of enslavement of Indian captives it was proven that they were not satisfactory slaves. They were not easily managed and were restless.

* * *

THE GENERAL COURT, in 1715, took measures to stop the importing of Indians into the state. This was not a proposal to end slavery or the slave trade, but to bar uncontrollable and troublesome savages from the colony.

Because of this law, Indian slavery steadily decreased. If it had not been for the legal importation of Negroes into the colony, slavery would have, no doubt, diminished in the early eighteenth century.

Through the seventeenth century, records indicate, slaves were few. However, there were Negro slaves in the state early in its history. From 1700 to 1750 there was a gradual increase in Negro bondage and even more rapidly until the outbreak of the Revolutionary War. A census taken in 1774 shows that there were 191,393 whites, 5,085 Negroes and 1,263 Indians in the colony. After the start of the war the number of slaves in the state decreased.

During the first 75 years of the eighteenth century the increase in slavery in Connecticut coincided with that in the British colonies. This fact was based on several reasons: England had the exclusive right to carry Negro slaves to Spanish America; Parliament passed an act to permit private merchants to engage in the trade.

Although Connecticut shipmasters had little active part in the direct African trade, they did have a hand in the transporting of slaves from the West Indies. While in the West Indies they took on cargoes of slaves some of which were brought to the colony. Since the Connecticut shipmasters of this time were coastal peddlers, only remants of the cargo, as a rule, came to Connecticut ports.

* * *

CONNECTICUT cannot deny taking part in the slave trade, for sea captains engaged in it, dealers bought and sold slaves and Negroes were sold at public auctions. The state's part in the trade, in comparison to other colonies, was small. One of the outstanding Negro markets was in Newport, R. I. and this was believed to have been partly responsible for building up the slave population in the state.

Relationship between master and slave was usually harmonious. The slaves were considered members of the household, in the relationship of children whom the master was bound to care for and protect. Although life servants and willed to descendants as personal property, slaves had such advantages as were connected with property. Many accounts indicate that in the first half of the eighteenth century the justification of slavery was hardly questioned, but the responsibility of the masters toward the slaves sometimes caused dissension.

Few people owned more than two slaves, with the exception of very wealthy families.

Among the families who possessed more than the average number were the Wolcotts of Windsor and Captain John Perkins, Norwich, who died in 1761 leaving fifteen Negroes. Clergymen who owned slaves were John Davenport, New Haven; Timothy Woodbridge, Hartford; Joseph Eliot, Guilford; Jared Eliot, Killingworth; Nathaniel Chauncey, Durham; Noadiah Russell, Middletown and William Worthington, Saybrook.

* * *

A SHARP PICTURE of the slavery stand in the state is given in a diary of Sarah Kemble Knight, a Boston woman, who traveled through the state in about 1704. She wrote in part: "But too indulgent the farmers to their slaves, suffering too great familiarity from the slaves, permitting them to sit at the table and eat with them (as they say to save time) and into the dish goes the black hoof as freely as the white hand."

Connecticut started to wipe stains of slavery from its soil in 1774 when legislation was passed that no Indian, Negro or mulatto slave could be brought into the colony to be disposed of, let or sold. The real peak of legislation against slavery in the state was in March, 1784, when the legislature enacted a provision that no Negro or mulatto child born within the state after that date should be held in servitude after it was 25 years old, notwithstanding the mother or parent was held in servitude at the time of birth. In 1797 the age limit that a slave could be held in service was reduced to 21 years.

In 1790, or 16 years after the passage of these acts, half of the Negro population in the state had become free. A census taken in 1790 revealed that there was 2,759 slaves and 2,801 free Negroes in the state. The remaining slavery was the vestige of a discredited system.

* * *

ALTHOUGH the general sentiment of the colonists during the first quarter of the 19th century opposed the establishing of Negro schools in the state, exceptions made by the high courts weakened the colonists' stand on this matter.

From 1841 until the formal end of slavery, the anti-slavery sentiment gained in the colony. The end of slavery did not come until 1848, when the legislature passed an act that no person should be held in slavery in the state and that no slave might be brought into Connecticut.

Slave Freed For Knowledge Of 'Rattle' Snake Bite Cure

Uncanny Poison Cure Abilities, Eventful Life Induce Feature Writer On White Daily To Write Story

COLUMBIA, S. C., Nov. (by ANP) —How a slave in South Carolina in he 18th Century, known and designated legally only as Caesar, purchased his freedom by his uncanny ability to cure cases of poisoning including rattle snake bites, was revealed here last week in a story written for he Columbia State, white daily by Marion Reynolds King.

Caesar's ability as a physician, according to the story, was discovered ollowing an insurrection in Charlesown and other parts, when it was alleged the rebelling slaves were poisoning their masters. Reports of how Caesar had cured his master of a case of poisoning as well as other planters reached the ears of members of the state assembly and it was decided to investigate these reports.

Planters Testify.

Following a cursory investigation he state assembly agreed to call these alleged to have been cured by the slave to testify before an investigation committee, which was composed of a Dr. Dale, Dr. John Rutledge, G. Matthews, Major Boone, and Messrs. Mazyck, Dart, Irving, Austing and Captain Taylor, all of which names figure prominently in the history of the early development of the state of South Carolina.

This committee, after two weeks of examining witnesses brought in the report that William Miles, testified that he and several members of his family had been treated for the "yawls" which was poisoning by a slave owned by John Norman. Henry Middleton, another planter and slave owner, declared that he had been treated by Caesar and "after the first dose of medicine given him he felt better and after the second dose of the antidote he felt no more ill effects."

Numerous others were called in, including Norman, who testified as to Caesar's effectiveness in treating such cases and Norman testified that his slave had treated other ailments. Upon receiving this report the assembly appointed a second committee, the names of which was not made public, to confer with the owner of Caesar to ascertain his valuation.

This committee contacted Norman, who set the liberation fee at five hundred pounds (at that time English money was used in the colonies). After much deliberation it was decided that the slave himself should be called in and in compliance with decision Caesar was called in.

Explains Treatment.

Caesar appeared before the assembly and before them and a group of medical men outlined his treatment of poisoning and rattle snake bite. He pointed out how he used certain herbs and other plants to extract the poison and in the end it was agreed that he be given his freedom and that he could continue to work with the physicians appointed by the assembly and to give them his knowledge of treating such diseases with the privilege of publishing in the newspapers his 'cures."

The sum of five hundred pounds was paid to Norman for Caesar, who was then 67 years old, to be liberated and he was set free. From time to time, his prescriptions were published, one of which for rattle snake bites was "Take of the roots of plantane or hoaro-hound, a sufficient quantity, bruise them in a mortar and squeeze out the juice, of which give as soon as possible one large spoonful; if the patient is swelled you must force it down his throat. This generally will prove the truthfulness of the expression that ability always tells even though the person possessing the ability cannot explain the why's and wherefore's.

"If the roots are dried they must be moistened with rum."

Caesar has long since been dead but his experience has served to

105 YEARS OLD

MRS. ELLEN KELL

Spurns Glasses At Age Of 105; Lived As 25 Presidents Passed

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But the Psalmist, when he penned these words, could not vision the Year of Our Lord 1935. For in Mayflynk on the outskirts of Philadelphia, there resides Mrs. Ellen Kell who, on October 25, reached five score years and five—truly a "ripe old age."

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A little research and you will discover that she has lived through the reigns of twenty-five Presidents. Possessed of a splendid memory she "turns back the clock of time" with ease as she relates interesting incidents of yesteryear.

Of course, she was born a slave. Her father, a seaman, purchased her mother's freedom when she was offered for sale. She came to Philadelphia from her birthplace, Havre de Gras, Md., thirty years ago, and now resides with four granddaughters and one grandson at 4545 Baker street.

She and a brother, 97, remain of a family of six. Her only son, Charles Lisby, died two years ago. Her brother still resides in Havre de Gras.

Mrs. Kell believes she has many years yet to live. In fact, she told the TRIBUNE that she did not believe she had lived half of her years yet. She is a member of the Josie D. Heard A. M. E. Church.

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Negress, 128, Is Killed, As Fire Sweeps 'Shack'

ALBERTVILLE, Ala., Nov. 23. (AP)—The lonely 40-year existence of "Aunt Kitty" Hawkins who claimed to have lived 128 years was ended today in a fire that destroyed her humble shack.

The aged negress had lived alone in her shack for 40 years, chopping her own wood, raising her own vegetables and chickens and scorning "new-fangled ways."

Friends discovered her death today, as she lived more than a mile from her nearest neighbor.

To importunities of children and grandchildren that she make her home with them, she invariably replied, "I'se sot in my ways."

Many white people visited her to take presents and listen to her stories of pioneer days and those of the War Between the States of which her memory was vivid.

Florence, Ala., Herald
November 15, 1935

LAST AFRICAN SLAVE

In the little Alabama village of Plateau, near Mobile, there recently died Cudjo Lewis, who has been described as "the most historic Negro in the United States," a title seemingly well bestowed.

For Cudjo Lewis was the last survivor of all the slaves brought from Africa to this country, coming to America on the Clothilde, last of the slave ships to bring a cargo to our shores, on her last trip in that unholy traffic in 1859.

Wtih 109 others of the peaceful Tarkar tribe in Africa he was captured by the more savage Dahomeys, and sold to the slave trader, Captain Billy Smith of the Clothilde. The unfortunates, like thousands of others before them, suffered indescribable hardships during the 70-day voyage, being kept most of the time in the foul hold of the vessel, with only a scanty allowance of bread and water for their subsistence.

They were finally landed on the Alabama coast and soon after sold to various masters, whom they served faithfully. After the Civil War they gathered together to form a colony at Magazine Point, where they were employed in a shipyard. Later some of them bought land and engaged in truck farming.

One by one they passed away, leaving Cudjo Lewis as the only link between the African slave traders and the present, until his recent death at the supposed age of 96.

CUDJO LEWIS, LAST SLAVE BROUGHT FROM AFRICA, DEAD

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Slavery - 1935

JOHN BROWN

"The Body of John Brown lies moulded in the clay, but his spirit marches on."

It is well and fitting at this time, that monuments be erected to commemorate the spirit of this great character, who fought for abolition of slavery and gave his life that others might live as free American citizens. There is no question mark behind the name of John Brown. He lived true to form. He and his two sons marched to Harper's Ferry and set forth the torch that started the conflagration which gave the slaves their freedom, and gave an insight of the true meaning to the "DECLARATION" that "All men are Created Equal." Long may the spirit of John Brown live in this America, "The land of the free and home of the brave."

John Brown And The Militant Spirit

A six-ton bronze memorial to John Brown, depicting him with his arms about the shoulders of a Negro boy, was unveiled last week at Lake Placid, N. Y. Responsible for its erection was the John Brown Memorial Association, of which Dr. J. Max Barber of Philadelphia is president.

This should have been done long ago. Negroes have been entirely too neglectful of the memories of those who sacrificed much for them. There is something that stirs the memory and the emotions in this beautiful gesture.

John Brown typifies the militant spirit which all peoples must have if they are to survive. He had the courage of his convictions. He believed human slavery was morally wrong and that the way to smash it was to smash it, not by talk but by blows.

The majority said he was wrong in 1859, but only a few months later the earth shook with the tread of marching men and the reverberations of cannon; and the screams and cries of angry men mingled with the roll of musketry.

John Brown, of course, was right. The time had come to quit temporizing and compromising with slavery. The time had come to smash it in the only way to effectively smash any evil.

We need more John Browns. We need more Negroes with the character and courage to emulate John Brown. We must stop temporizing with segregation and discrimination. We must strike out boldly against these twin social evils that are throttling the life out of us.

It is significant that wherever Negroes have put up a stiff physical fight, a great deal of good has eventually come out of it, even though a few heroes perished. No people can ever win the respect of others when it complacently accepts oppression. Without this militant spirit, this moral belligerence, this holy resentment against wrong and oppression, and this determination to die rather than submit, no people can become great.

We should raise more memorials to our men and women of the past who have sacrificed so much that the world might be a better place for us. What of Nat Turner, Denmark Vesey, Aunt Harriet Tubman, Frederick Douglass and Sojourner Truth? Where are our memorials to them?

JOHN BROWN

Famous abolitionist whose 135th anniversary was observed Thursday, May 9 at Ossawatomie, Kas., when a $6,000 bronze and stone monument was unveiled before 5,000 citizens from all parts of the state. The crusader was hanged at Harper's Ferry for leading a slave insurrection that failed. —Kansas City Star Photo.

In Memory of John Brown

This statue erected in Lake Placid, N. Y., to the memory of John Brown was unveiled Thursday, May 9, the 135th anniversary of the abolitionist's birth, before a large crowd of persons of both races. The $5,000 monument which stands 14 feet high was secured through the efforts of the John Brown Memorial association of which J. Max Barber of Philadelphia is president. It stands in a state reservation which once was used by Brown as a refuge for slaves.—Journal and Guide Photo.

"JOHN BROWN OF KANSAS: HE DARED BEGIN, HE LOST, BUT LOSING, WON": A STATUE OF THE ABOLITIONIST Is Unveiled at Osawatomie, Kan., in the Park Which Was Dedicated to Him by Theodore Roosevelt in 1910. The Statue Was Designed in Paris by the American Sculptor George Fite Waters. (Times Wide World Photos.)

THE ANNIVERSARY OF JOHN BROWN

Two states, Kansas and New York, paused in the midst of their duties last week to unveil statues to the memory of John Brown, the famed abolitionist. Seventy-five years ago John Brown was hanged at Harper's Ferry, Virginia, for trying to liberate the slaves. It is noteworthy that these two states are seeking thus to honor this illustrious man.

John Brown gave his life not only to establish freedom for the slaves but to aid in the freeing of the white man's mind from the criminal instincts which slave ownership gave birth to. The best memorial which could be erected to his honor would be the establishing in this country of a national spirit embracing the highest social, economic and industrial justice and Christian fellowship among all American citizens.

Another John Brown is needed, not to free black men, but to lead an insurrection against hate and prejudice which have created a new kind and class of slavery in the minds of men who believe themselves free. Mental slavery supported and sustained on greed and selfishness is worse than human servitude. One destroys the body while the other eats out the soul. More statues to John Brown, but let them be in deeds calculated to improve the brotherhood of mankind rather than in stone and granite.

EXPRESS
Charleston, Ark.
JUN 20 1935

A LINK FROM THE PAST

Down in the village of Plateau near Mobile, lives Cudjo Lewis, described by W. H. Blumenthal in the New York Evening Post as "the most historic Negro in the United States," a title well bestowed.

For Lewis is the last living of all the slaves brought from Africa to this country, and made the trip on the Clothilde, last of the slave ships to bring a cargo to our shores, on the last trip of her unholy traffic in 1859. Lewis is supposed to be 96 years old.

With 109 others of the peaceful Tarkar tribe in Africa he was captured by the more savage Dahomeys and sold to the white slave trader, Captain Billy Smith of the Clothilde. The unfortunates suffered indescribable hardships during the 70-day voyage, being kept most of the time in the foul hold of the vessel with only a scanty allowance of bread and water for subsistence.

They were finally landed on the Alabama coast and soon after sold to various masters, whom they served faithfully. After the Civil War they gathered together to form a colony at Magazine Point, where they were employed in a shipyard. Later they bought some land and engaged in truck raising.

But one by one they passed away, leaving Cudjo Lewis as the only link between the African slave traders and the present. He still cultivates his garden and serves as sexton of a nearby Negro church, in the graveyard of which his wife and six children are buried. He told Mr. Blumenthal:

"Some of dese days I tek time to die. When I go, I ain't got fur to go."

HARTFORD, CONN
COURANT
SEP 21 1935

SLAVES IN CONNECTICUT

Tercentenary Should Honor Indians and Negroes

To the Editor of The Courant:—

Permit me to put my stamp of approval on what W. K Hopes, the Minister of the Bethel A. M. E Church said in his letter of protest against George Ross Wells's article entitled "The Louisiana Outrage." The statement by Mr. Wells that "the Negro (in Louisiana) as elsewhere has been anything but a boon to the country" exposes his lack of knowledge of the history of America.

The Negro like the aboriginal native American—the Indian—has never received any credit for his contribution to civilization in America. Look at the open fields in Connecticut as elsewhere and the miles of stone walls, largely the work of the black chattel slave. As early as the year 1641, we find slavery mentioned in the records of the Colony of Connecticut.

There is a letter of Emanuel Downing to his brother-in-law, Governor Winthrop, concerning slave labor in the early days of settlement in Connecticut, in which he explains "that a just war with the Narragansett Indians might be advisable, first, it is possibly a sin to suffer the savages to continue their worship of the devil, and secondly, because if the Lord should deliver red men, women and children into the Englishmen's hands they could be exchanged for Moors (negroes) and this would be a very gainfull pillage, as it is hard to see how the Whites could thrive until they get slaves enough to do all their work."

It was the black man who made it possible for the white settlers to conquer the wilderness in America, and the open fields and stone walls give mute testimony of the laborious tasks performed by the Negro slaves. In every New England farm house and parsonage was an unfinished chamber, without plaster and fireplace, where these unfortunate people slept. If ever credit was given them it can be found when we read between the lines of Dr Stiles in his "History of Ancient Windsor," when he said:"In every New England village church, the darkies have a corner in the gallery and another corner in the village graveyard, where ant-hills and tangled vines and weeds struggle for the honor of bedecking their humble and unhonored graves."

We are approaching the close of Connecticut's Tercentenary Celebration, but up to date no credit has been given the Negro and the Indian for their contributions to the founding of Connecticut. What a token of good will it would be to do so, and I appeal to the Tercentenary Commission to let justice

MATHIAS SPIESS.
Manchester, Sept. 19, 1935.

Many Philadelphians on John Brown Pilgrimage

PHILADELPHIA.—Among the Philadelphians who went on a pilgrimage to the John Brown grave at Lake Placid were:

Messrs. and Mesdames John C. G. Temple, T. Spotuas Burwell, J. Max Barber, Robert W. Henry, Richard America; Dr. Henry M. Minton, Mesdames Clara Parker and Mattie Rush.

From Atlantic City were Mrs. S. Smith and Leonard Ellis.

From Norristown were Mr. and Mrs. O. Wilson Winters, Miss Bertha Campbell and Mrs. M. Brock.

Mr. and Mrs. J. Gordon, Springfield, Mass.; and Mrs. L. Flavery and Mrs. E. Young, of New York City, were also in the party.

The quartet accompanying the party was composed of Robert Joyner, William Kidd, J. Truno and B. Evans.

Help Wanted

Aged Negro Asks Help In Finding Sons Sold In Slave Days

MONTGOMERY, March 28.—(Special.)—Ellis Small, an aged Mobile County Negro, wants to know who bought his four boys before the War Between the States.

Miss Kate Thompson, secretary in the office of Gov. Bibb Graves, has received a letter from the former slave asking the governor to help find Elder, Climton, Lewis and Willie Miles Small, all sold before the war.

State House attaches counted on their fingers and decided that the parent must be at least 90 years old.

Slavery-1935

LEADER

Tillington

JUN 20 1935

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Memphis, Tenn., Com'rcial Appeal
July 31, 1935

NEGROES TO OBSERVE FREEDOM OF SLAVES

Roscoe Conkling Simmons To Be Principal Speaker

Roscoe Conkling Simmons, a native son of Beale Street, now in the real estate business in Chicago and known as an orator and historian, will return to Memphis to be the principal speaker at the celebration of the 72nd anniversary of the emancipation of negroes to be held at the Booker T. Washington High School on the night of Aug. 8.

City officials and other citizens will be welcomed to the meeting, according to D. Minor Coke, in charge of the event. Negro leaders from various sections will attend, including W. J. Hale, president of the A. & I. State College at Nashville; Webster L. Porter, attorney and publisher, of Knoxville, and C. A. Scott, owner of a chain of negro newspapers.

In a letter, Governor Futrell, of Arkansas, lauded Memphis negroes for their progressive spirit.

REPUBLICAN

Monticello, Ark.

JUL 12 1935

WHEN THE STARS FELL IN 1833

One hundred and two years ago this coming November a most wonderful meteoric shower of aerolites was witnessed in our country.

An elderly American who lived at the time gave the following vivid descripton of the scene to the N. Y. Sun:

"When I saw them in 1833 I was with a colony of emigrants. We were going from the South to the West. We had camped on a bank of the Cumberland river in Tennessee. We had our Negroes with us, nearly 200.

About 2 o'clock in the morning we were aroused from our wagons, for we were camping in them, by the wailings, shoutings and lamentations of the Negroes.

They were in a pitiful frenzy, and were so frantic that they were unable at first to explain their actions. We first discovered the cause, by their repeated upward gestures, and then we saw the stars falling.

In truth, it was an awe-inspiring sight. They seemed to fall from the zenith to every pont on the horizon. It was not the shooting motion I have seen since, and which I had not seen before. It was a gradual, graceful, symmetrical fall, as you may have seen in a fall of snow when the flakes were large, and there was no wind.

The light was peculiar, about like that which creeps over the earth when there is total eclipse of the sun.

The whites were so busy quieting the Negroes that I do not remember the length of the exhibition.

I think it must have died away gradually. But I do remember that during the shower one meteor seemed to fall from the zenith, perpendicularly, and assumed before it vanished, a wriggling motion, so that the Negroes said that it was the serpent that had done the mischief in Eden.

I remember that our journey on the day following was postponed on account of the religious frenzy which took possession of the Negroes.

All who were old enough, got religion, some of them the second time, and they all insisted on being baptized in the Cumberland river, and my father, who was a minister, administered the rite until his arms gave out, and then he delegated his authority to one of the muscular converts, who exhorted as he plunged and pulled the saved into and from the water.

But it takes something more than a shower of stars now to convert a man, whether he is white or black.

Letters Of John Brown Acquired By Atlanta U.

ATLANTA, a., Oct. 4—The Atlanta university library has acquired a large collection of letters of John Brown and other papers bearing on the life of the abolitionist leaders, whose military activities in an effort to liberate the Race from slavery led to his conviction and death at Harper's Ferry, Va., on December 2, 1859.

Announcement of the acquisition of this highly valuable historical material which has been deposited in the university library, was made this week by Pres. John Hope of the university.

Woman Who Saw Lincoln Now To See Her God

Mrs. Nicie Cruse, dead at 122, Lived Under 28 U. S. Presidents

By C. CECIL CRAIGNE

THE GODS favored Nicie Cruse. Although many millions have lived their allotted three score years and ten and died, they allowed her six score years and two if the calculations of those nearest her were correct.

Yet the end had to come. And it did. She died last week and funeral services marked the final tribute of those who loved her Saturday. But Mrs. Cruse carried with her memories which included all but 26 years of the history of her native land.

Very few if any others have been privileged to witness so much of the growth of America or witnessed such a revolution in the history of the world.

Tennessee, the state in which Mrs. Cruse lived as a slave, was admitted to the union but 17 years before she was born in Virginia. Abraham Lincoln who was to become her emancipator was a child of four years at her birth, with no thought of what the future held in store for him.

Sold On Auction Block

All the hardships and agonies of slavery she experienced. She knew what it was to be considered a mere chattel and to be an object of barter just like a horse, a cow or any other such economic necessity of the day.

Yet before she closed her eyes in eternal sleep, she was a free woman with rights guaranteed, if not granted, by provisions in the Constitution of the United States, one time exclusively enjoyed by another race.

She saw in the gradual metamorphosis of the country the status of women change from that of little more than a drudge and personal body servant to man and his desires to a fully liberated individual exercising all the rights of men.

Practically all the names now revered by her great great grandchildren and which to them are little more than names encountered in their history books, were living, breathing characters to her. She may not have known them personally, but she was their contemporary.

Many Revolutions In Her Life

Mrs. Nicie Cruse

Such inventions and discoveries as the railroad train, the transoceanic steamship, the radio, the cable, the telephone, telegraph, phonograph, the use of rubber, the use of electricity for power, light and heat, the automobile, aeroplane and motorcycle came into being during her vast life span.

She witnessed the beginning of not only Negro education, but the popularization of education for the masses. She lived through the discovery of the North and South Poles, emancipation, the establishment of the United States military and naval academies. The birth of the Race press came when she was a young woman.

Born in the same year that Perry captured the English fleet in Lake Erie, she lived through four major wars, the War of 1812, the Civil War, the Spanish-American War, and the World War.

She outlived the administrations of 28 of the 33 presidents of the United States and only one, Hoover, outside of the incumbent, Roosevelt, outlived her.

She saw former slaves march to the polls and vote and participate actively in the governing of their country in congressional seats. She saw women desert the home to play a more prominent role in the life of their nation as voters, as mayors of cities, governors of states and members of the highest legislative body, Congress. All but ten of the forty-eight states comprising the union were admitted after she was born.

Tragic End Forecast

As for Mrs. Cruse herself, her life which seemed at first headed for a tragic end turned out to be pleasant. The shadow of tragedy was cast over her life because of the circumstances under which she was born. The life of any member of the Race in 1813 could not be less than a tragedy with adamant masters and slave dealers who ruthlessly separated families, beat slaves to death and otherwise made their lives a living hell.

Before the outbreak of the Civil War she had been sold to a family whose offspring she nursed from infancy to manhood. She saw the sons of her master march away to uphold principles and traditions dear to the South.

It is hard for another to imagine the turmoil there must have been in her mind during those exciting days. Those boys who wore the gray were dear to her. She had raised them from infants. She had a maternal interest in them. The death of any of them would be as much of a blow to her as to their relatives.

But she knew also if they were able to defeat the Union it would mean more and more years of enforced slavery for her. Along with those southern gallants went her first husband. None of them ever returned.

Had Three Husbands

She married again and her second husband died. Her third husband whom she also outlived saw service during the Civil War with the Union forces. To her he brought in addition to other things, many songs which she sang until she died.

She was fond of singing and she passed away many hours in song after age had robbed her of her strength. Oddly enough, her one greatest ability, sewing, she was able to continue, due to her good sight, and Mrs. Cruse developed quite a reputation for herself by making quilts.

The depression which wrecked havoc on her and her many descendants was taken by Mrs. Cruse philosophically. She had known hard times before and the adjustment necessary for life under the reign of Old Man Depression was easily made by her.

For the last several years of her life no one in the home of Mrs. Susie Dotson, her 70 year old daughter with whom she lived at 3243 Wentworth street was employed. Mrs. Cruse's death was an unexpected emergency which the family resources could not meet.

A collection had to be taken for her burial. The unemployment relief service furnished $50 of the $75 required to bury her and the remainder came from friends who had known of Mrs. Cruse and wished to pay tribute to her in death.

Mrs. Cruse is dead, but the remarkable vitality and spirit of this woman lives on in the lives of her children, their children and their children's children.

She had seen Lincoln. That satisfied one ambition. "She's gone to glory to see God," her daughter said. That will be the realization of the aspiration of her long, long life.

Moundsville, W. Va
JOURNAL

NOV 13 1935

LAST AFRICAN SLAVE

In the little Alabama village of Plateu, near Mobile, there recently died Cudjo Lewis, who has been described as "the most historic Negro in the United States," a title seemingly well bestowed.

For Cudjo Lewis was the last survivor of all the slaves brought from Africa to this country, coming to America on the Clothilde, last of the slave ships to bring a cargo to our shores, on her last trip in that unholy traffic in 1859.

With 109 others of the peaceful Tarkar tribe in Africa he was captured by the more savage Dahomeys, and sold to the slave trader, Captain Billy Smith of the Clothilde. The unfortunates, like thousands of others before them, suffered indescribable hardships during the 70-day voyage, being kept most of the time in the foul hold of the vessel, with only a scanty allowance of bread and water for their subsistence.

They were finally landed on the Alabama coast and soon after sold to various masters, whom they served faithfully. After the Civil War they gathered together to form a colony at Magazine Point, where they were employed in a shipyard. Later some of them bought land and engaged in truck farming.

One by one they passed away, leaving Cudjo Lewis as the only link between the African slave traders and the present, until his recent death at the supposed age of 96.

EX-SLAVES TO MEET

Twenty-First Anniversary Fete Is Scheduled for Christmas Eve.

The Ex-Slave Association will celebrate its 21st anniversary on Christmas Eve, it was announced yesterday. Featured on the program will be stories by many ex-slaves who will tell of their experiences during ante bellum days, and a sermon by a minister who has not yet been selected.

The purpose of the association is to make quarterly investigations of the needs of ex-slaves and other aged negroes of the city. When the ex-slaves have no relatives or means of making a living, the association provides necessities, it was said.

Slavery -1935

BISHOP VERNON PAYS TRIBUTE TO JOHN BROWN

Noted Orator Lauds John Brown

Kansas City Star

OSAWATOMIE, Kas. — (By The Continental Press)—The one hundred thirty-fifth anniversary of John Brown's birth was most fittingly celebrated here Thursday as distinguished men and women of state and church, as well as educators and other thousands of humble walks of life, gathered here as to a sacred shrine.

This quaint, historic little city was the mecca to which millions looked and thousands made their trek in commemoration of the spot made hallowed by the life, struggles and death of John Brown in behalf of a noble cause of the freedom of the Negro.

The principal speaker of the day was Bishop W. T. Vernon, superintendent of Western university, Kansas City, Kas. Among the other speakers were Representative Doten. Music was furnished by the quartets of Western university and the Haskell Institute.

5-17-35

Governor Alf M. Landon, who had hurried across the country to deliver

BISHOP W. T. VERNON

the afternoon address, accepted the bronze statue on behalf of the state of Kansas from the Women's Relief Corps, which was led by Mrs. A. L. January. Dr. Henry Roe Cloud, Indian president of Haskell Institute, also delivered an address.

Mrs. Solander rendered a poem written by Mrs. A. L. January. Mrs. Fredericka Douglass Sprague Perry, granddaughter of Frederick Douglass, the great Negro abolitionist and orator, who was the bosom friend of John Brown, was present and laid a wreath on the statue of John Brown in behalf of the Colored people at Lincoln High school of Kansas City, Mo.

Kansas City

The statue is located in a beautiful park of 21 acres known as John Brown Memorial park. In this park is the Edair Cabin. John Brown lived with the Edairs. In this cabin were found Brown's bed and writing table and desk. It contains one room with an attic and in the rear is the kitchen which is the place where at one time John Brown hid 11 slaves. He was very sick here at one time and his life despaired of. When the Pro-Slavery men came to burn the cabin it was filled with sick people. John Brown refused to move the sick people and they did not burn it for that reason. All the other cabins were burned. Through this territory John Brown operated and near this place is the Valley of the Swan, where began the war.

The celebrated orator, Bishop W. T. Vernon, began his message by quoting the scripture: "There was a man sent from God and his name was John." His audience was gripped with his first utterances and listened intently throughout the masterly address.

The following are some of the excerpts from the distinguished educator of Western university in tribute to John Brown, the Abolitionist: "Slavery enslaved both White and Black men. Before the coming of John Brown, America was living a lie and the Constitution was being rendered abortive. The seeds of death were here. Lincoln said, "This country cannot endure half slave and half free.'

Sleeping or waking, John Brown could not and did not try to shut out the vision of slavery.

"Here we [illegible] God whose name [illegible]

Enslaved and black men. V[illegible], came the arrogant sl[illegible]holder could kick his dogs, lash his niggers, debauch his slave women, sell children from parents, sit in the Amen corner, preach in the pulpits and attempt to justify slavery with the Bible; go to the United States Senate and with the rewards from the sweet and toil of his degraded slaves divide his time in idle luxury between European capitols and his southern plantation. America was living a lie and the constitution was being rendered abortive. The seeds of death were here. Lincoln said—"The Country cannot endure half slave and half free."

Sleeping or walking, John Brown could not and did not try to shut out the vision of slavery.

The Abolitionist, Garrison with a halter around his neck in Boston pointed to the felon's rope around the neck of John Brown and the lyncher's rope of now. **John Brown would be for an Anti-Lynching Bill.**

John Brown was God's man as definitely as were the prophets—as Moses, Joshua or Elijah.

He had moved his family to North Elba to train Negroes—runaway Negroes to farm.

John Brown's words to his family show the man as he was: "I want to plan with you a little; and I want you all to express your minds. I have a little money to spare; and now we use it to furnish the parlor or spend it to buy clothing for the Colored people who may need help here in North Elba another year?"

All wanted him to help the slaves. **John Brown sold the Abolition idea to His wife and children.**

The passage of the Fugitive Slave Law swelled the eddying currents of anti-slavery sentiment.

The slavery question was becoming the only question of the hour.

It was again the spirit of the Barons at Runnymede, of Joseph Garibaldi at the rocky heights of Capua, of Luther at the Diet of Worms; of Hampden at Dunkirk, of those who tore down the Bastile in Paris of Patrick Henry's **"Give Me Liberty or Give Me Death."**

In november he wrote his wife from Springfield:

"It now seems as if the fugitive slave law was to be the means of making more abolitionists than all the lectures we have had for years. It really looks as if God had his hand in this wickedness also. I of course keep encouraging my Colored friends to trust in God and keep their powder dry. I did so today at Thanksgiving publicly."

One evening his daughter was singing a slave song:

"Ye're gone from me my gentle ones
With all your shouts of mirth
A silence is within my walls,
A darkness 'round by hearth!"

John Brown sprang up and walked the floor and said finally: "C. Ruth, don't sing it any more, it is too sad!" God Orders and We Obey. When God lays his hand on a man the man must obey. In 1854 five of the sons of John Brown—John, Jr., Jason, Owen, Frederick and Solomon, then living in Ohio, made arrangement to migrate to Kansas. Their property consisted of eleven herd of cattle and three horses.

Traveling by boat down the river, cholera broke out. Jason's son, Austin, aged four, died.

On they went.

The slave-holding inhabitants along the way, noting by their accent they were from the North; refused to give or sell them food.

Truly, John Brown's family gave much. Losing four children in 1842 he wrote Thus—"God has seen fit to visit us with the pestilence and four of our number sleep in the dust; four of us that are living have been for a time more or less unwell—This has been to us all a bitter cup indeed and we have drunk deeply; but still the Lord reigneth and blessed be His holy name forever."

Frederick Douglass said of him:

"Certainly. I have never felt myself in the presence of a stronger religious influence than while in this man's house."

In Holy writ John Brown read:

"Is not this the fast that I have chosen? Tooloose the bands of wickedness, to undo the heavy burdens."

Colonel Sumner of the United States Army Disarmed Brown and his men.

John Brown wrote his family—Since then we have, like David of old, had our dwelling with serpents of the rocks and wild beasts of the wilderness, being compelled to hide away from our enemies We are not disheartened but nearly destitute of food, clothing and money. God, who has not given us over to the will of our enemies, but has moreover delivered them into our hands, will, we humbly trust, still keep and deliver us. We feel assured that He who sees not as man sees does not lay the guild of innocent blood to our charge.

Jesus had only Twelve Men—
One Denied Him
One Doubted Him
One Betrayed Him.
Yet He Conquered the World.

The fate of his sons, Jason and John, did not cause him to waver.

John Brown's heart was sensitive to the horror of slavery and the agony of the slave.

The slave had his choice—he could submit, fight or run away. To submit meant degradation and despair; to fight simply meant death; to run away he could try.

This was his hope. Many lived hoping to escape.

John Brown on the Hudson heard of all this: saw it as runaway slaves came to him by night trying to reach Canada.

White women of the south saw the awfulness of slavery and the slumbering volcano over which they rested.

An uprising meant death, but a wave set up all over the south among Negroes.

In the north some people persecuted free Negroes and some joined Abolition movements; While John Brown sought to secure a Negro boy to live in his home and be educated as one of the family.

John Brown, lying in his cell at Harper's Ferry, when asked by a Virginian "why did you come to Harpers Ferry?" said, "It was to help my fellowmen out of bondage. You know nothing of slavery—I know a great deal. It is the crime of crimes. I hate it more and more the longer I live. Even since I have been lying in JOHN BROWN Gide (Continued)— this cell, I have hearl the cry of slave children torn from their parents.'

In Holy writ we read this of Him who 1900 years ago died for man:

"Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But he was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.

On the way to Die.

In his last days in jail he wrote his friends that he was joyful in tribulation. Just as he ascended the scaffold he handed the attendant a slip of paper with these words:

"I, John Brown, etc. Am now quite certain that the crimes of this land will never be purged away but with blood. I had, as I now think vainly flattered myself that without much bloodshed it might be done"

John Brown's blood drops were like dragon's teeth; for armed men sprang up from the ground a million strong, Mary Brown, his wife, saw him once only in jail. She came from North Elba to take his body home At the funeral Wendell Phillips spoke —Four freed men were pall-bearers Three Negroes sang the old warriors hymn "Blow Ye Trumpets Blow."

Truths of the world arise that outdo fiction by their strangeness. In the mountains where men can never be made slaves, John Brown dreamed his terrible dream. These mountains called him to sacrifice, martyrdome and death. His blow made Kansas Free. His Warfare brought uni

versal freedom to America.

He asks, "Is God their Father?" "Then I can die for them."

When Brown died and said somewhere is another? Who will lead us now? God always has this man.

Lincoln came.

He was not afraid to live for what was right. Like John Brown he was not afraid to die for what was right.

If John Brown lived today he would fight the lyncher and lynching. He would fight the poverty of the poor. He would fight injustice everywhere He would make war to bring peace.

Our race needs a new consecration.

When I think of John Brown's poverty, how he took from his family to aid the cause of freedom and assist the runaway slave I stand ashamed that we should give so little of time, money and heart to the great causes that confront us as a people.

John Brown Gave All.

If he lived today he would despise the cheap politician whose motto is "anything to win." He would risk destruction, oblivion and death if need be to stand for America's interest and America's future. The spirit of the Continental Fathers, the founders of the American republic, would live again in John Brown's heart. John Brown was patriotic unalloyed, incarnate. Men would follow wherever he led and would be willing to die that American might live. As the years go by and the body of John Brown rests in the grave with the mark of the rope around his neck—the rope they placed there to forever stigmatize him as a felon, men will call him more and more Hero, Martyr, Leader sent of God. White men of Kansas will rejoice in bleeding Kansas which because of him was made free Kansas and Negro children, descendants of the slave, thank God for the freedom of their fathers and the glorious opportunities in Kansas made possible by his death.

As the Savior of man died on the cross that men might be set free. John Brown died on the scaffold that black men and black women might be physically free and that the souls of white men might be spiritually free—for slavery enslaved both black and white. Out of the years will come men and women who will join with the nation in singing "John Brown's body lied a'mouldering in the clay while his sole goes marching on" and America rebaptized and—rededicated in the words of Lincoln "Will Have A New Birth of Freedom—That Government of The People, by the People and for the people shall not perish from the Earth."

JOHN BROWN HONORED AT OSAWATOMIE

Bishop Vernon Among Those Who Speak at Statue Unveiling

(See Photos on Page 5)

OSAWATOMIE, Kas. — Unveiling ceremonies of the John Brown statue in John Brown Memorial State park were held here Thursday, May 9, before 5,000 who had gathered from all parts of the state.

The statue was accepted for the state by Governor Alf M. Landon at impressive ceremonies.

On the morning program Bishop W. T. Vernon of Western university gave the main address on the life of the great abolitionist.

The unveiling oration in the afternoon was made by Representative Harold McGugin. Mrs. Fredericka D. Perry placed a wreath on the monument from the history club of Lincoln high school in Kansas City.

Was Not Afaird To Die

Bishop Vernon said, of John Brown, "He was not afraid of live for what was right. He was not afraid to die for what was right. If John Brown lived today he would fight the lyncher and lynching. He would fight the poverty of the poor. He would fight injustice everywhere. He would make war to bring peace."

The bishop emphatically asserted that John Brown "would be for an anti-lynching bill". "John Brown was God's man as definitely as were the prophets—as Moses, Joshua and Elijah . . . His words to his family show the man that he was.

"John Brown's blood drops were like dragon's teeth; for armed men sprang up from the ground a million strong. Mary Brown, his wife, saw him only once in jail. She came to take his body home. At the funeral Wendell Phillips spoke—four freedmen were pallbearers. Three Negroes sang the hymn John Brown liked so well, 'Blow Ye Trumpets Blow'."

The bishop continued: "As the years go by and the body of John Brown rests in the grave with the mark of the rope around his neck the rope they placed there to forever stigmatize him as a felon, men will call him more and more hero, martyr, leader sent by God."

This was the 135th birthday anniversary of John Brown. Similar exercises were held at the same time at Lake Placid, N. Y., where the body is buried.

The statue was erected by the Woman's Relief corps of Kansas.

The Western university quartet sang as did a quartet from Haskell institute.

Kansas Citians who attended the ceremonies in addition to Mrs. Perry and Bishop Vernon were C. H. Calloway, Dr. J. E. Dibble, Dr. O. U. Brown and Mrs. T. A. Jones. Prof. W. E. Day of Sapulpa, Okla., also attended.

W. Va. Rebel Dames Oppose Plan for John Brown Park

MARTINSBURG, W. Va.— A protest against the proposed erection of a John Brown Park at Harpers Ferry, Jefferson County, was adopted by the Hedgesville Chapter, United Daughters of the Confederacy, Sunday.

A formal protest was ordered sent to Representative Jennings Randolph, author of the bill. The club protest is intended to supplement protests from individual members already sent to the Congressman.

The shadow of the Daughters o fthe Confederacy has hovered over every attempt to make a shrine of the scene where John Brown, the abolitionist and martyr, set in motion forces against the institution of slavery.

The protesting group is the same which invited the Rev. F. Bragg, pastor of the St. James P. E. Church, Baltimore, to pronounce the benediction at the unveiling of the monument to Hayward Shepherd, in October, 1931. The minister was criticised for his participation.

While ostensibly the monument honored Shepherd, the first to be killed by Brown's men in the celebrated raid of 1859, the rebel women very plainly said that it was also a memorial to true slaves who stood by their masteds during the war for emancipation.

NEGRO, 104, HOPES NEXT WORLD WILL BE JUST LIKE THIS ONE

Macon Telegraph & News
Macon, Ga. 7-24-35

Uses Tobacco in All Forms and Still Likes His Toddy, Aged Man Says

LAGRANGE, Ga., July 27 (AP)—Henry Bird, IaGrange Negro, who thought it was "a good idea" to remarry his 98-year-old wife on his 100th birthday, has reached the age of 104.

Neither regular habits, abstinence from smoking and drinking, nor exercise have made him live long, Henry says, but "just the will of the good Lord."

The Negro has used tobacco in all forms since he was a boy, still likes his "toddy," and takes exercise when he feels like it. He celebrated his 104th anniversary by eating a large meal topped off with ice cream and two kinds of cake.

"This life suits me," he said, pausing between eating the two kinds of cake. "I hopes the next world is just like this one.

"I never had a toothache or a headache in all my life," he added, showing that he still had 14 of his teeth.

"Licenses Had Wore Out"

Henry said he "made the best corn in this here country" when he wa a young man. He said when people asked him how he did it he told them:

"It's 'cause I slung the sweat from my forehead on the ground."

Chuckling over recollection of his 100th birthday, the Negro explained the unusual method of celebration.

"Yessir, he said, "I been married twice, but wait—to the same woman. And we never wuz separated. I figured the licenses had wore out when I got to be a hundred. All my chillun come and we had a big blowout. My wife was 98 then. She died the next year."

Nine of Henry's 16 children are living. He can't count his grandchildren and great-grandchildren.

Henry was the property of Edmond Harris in his youth and later belonged to Frank Kimbrough, both men members of pioneer Troup county families.

Slavery - 1935

Lost 'Aristocrats' of Civil War South Are Found Colonized in Amazon Jungle

Special to THE NEW YORK TIMES.

CHICAGO, May 1.—Discovery in the Amazon jungle of a colony of "forgotten" people, descendants of araistocratic families of the south, who migrated there after the Civil War, was revealed today by Dr. W. H. Haas, lecturer and Professor of Geology at Northwestern University.

Dr. Haas, who has made a study of the geography of the tropics, came upon the colony during one of his exploration trips up the Amazon. He believes that additional study of the colony would provide an inteersting chapter to the history of the post-Civil War period.

The colony is called Santerin and is located on the banks of the Tapa Jos River, a tributary of the Amazon. The settlement, said Dr. Haas, is 600 miles inland from the ocean.

From the tiny village of about 300 population Dr. Haas met a woman who had moved to the Tropics with her family immediately following the Civil War.

"She was living in the past with nothing left but tradition," Dr. Haas said. "As I talked with her she seemed to forget her bedraggled clothes, her bare feet and primitive surroundings.

"She recalled her father's extensive plantation back in Alabama, with slaves singing and working in the cotton fields. She remembered the roses that grew up on the tall columned porch and the spacious dooms where her family entertained."

She told Dr. Haas that a number of southern families who were dissatisfied when their slaves were freed as a result of the war moved to the Amazon basin, where slavery was permitted and where they hoped to begin life anew.

But the hopes of these plantation owners were soon blasted, Dr. Haas said, for the moist climate was not for growing cotton and there was no market for other products. In the midst of dense forests and located so far from civilization, they could not make contact with prospective buyers, he said.

Many of the younger "southerners," dissatisfied with the poverty and ignorance of the village life returned to the United States, Dr. Haas was told. The others remained to work out an existence by raising cocoa, beans, pumpkins and squash.

Newberry, S. C. Herald & News
April 26, 1935

NEGROES OWNED SLAVES.

Few of the present generation, particularly in the North, know that before the Civil War a great many free Negroes in the South owned other Negroes as slaves. Some interesting facts concerning the subject are given in Prof. Carter Goodwin Woodson's book, "Free Negro Heads of Families."

He shows that as far back as 1830 one-seventh of the Negroes in the country were free, some of them rich, owning large plantations and other valuable property. In 1857 one Negro in South Carolina owned 200 slaves, in Louisiana four Negroes owned respectively 91, 98, 50 and 47 slaves. Many others owned smaller numbers, it being estimated that 40,000 free Negroes owned nearly 100,000 slaves at one time.

The story is told of a Charleston Negro who admired a female slave owned by a neighbor and bought her for a wife. Later on when she failed to behave herself as he thought proper, he sold her at a profit of $50. —Orangeburg Observer.

LOUISVILLE, KY.
TIMES
APR 24 1935

MILLS POINT to BIG SANDY

INTERESTING OLD PAPERS FOUND.

IN ACTING as administrator for the estate of Buck Briscoe, recently deceased Squire, J. H. Tindall came across some very old and interesting papers.

One in particular was a bill of sale where on the 12th of April, 1831, Margaret Briscoe sold four Negroes to Williamson Briscoe for the sum of $700.

The aged bill of sale, written with a quill pen, is browned with the years but still in fairly good condition, and the writing upon it is perfectly legible. The bill reads in part: "Know all men by these presents, that I, Margaret Brisco, of the county of Shelby and the State of Kentucky, have bargained and sold to Williamson Brisco, of the aforesaid county, one Negro woman named Elizabeth, with three children, one boy named Simeon, one girl named Mariah, and one girl named Catherine, for and in the consideration of the sum of $700 to me in hand the receipt whereby is acknowledged and will warrant and forever defend the titles of the said Negress forever."

According to the document Margaret Brisco could not write, for her name is written by the same hand that drew the instrument, and attached are the words, "her mark" with a cross close by.

Signed as a witness is the name of Enoch Yeates.

Squire Tindall also found many other interesting papers, among them being tax receipts 116 years old. They were made out in pen and ink, with no printing whatever.—(Anderson News.

Knoxville, Tenn. News Sentinel
April 12, 1935

Ante Bellum Homes Seen at Natchez

Historic Old Houses Are Opened for Annual Pilgrimage.

TRAVELERS from East Tennessee have joined others from throughout the country this week in the pilgrimage to Natchez. They have gone down the trail traveled by Andrew Jackson in love and war and have passed through open doors of old homes many of which were standing long before Jackson's time.

The Elms, one of the most historic of the 24 ante-bellum homes open during the pilgrimage, was built during the Spanish period. It has low chimneys, an iron stairway once outside the building and now enclosed, and still has old slave bells which summoned the Negroes to their duties.

D'Evereux, home of Dr. and Mrs. Raymond Smith, was recognized by many of the visitors as the home used in the film, "Heart of Maryland." It was famous before the war for its balls, when 1000 candles were used to light the ballroom.

Visitors to The Briers, home of Mrs. W. W. Hall, saw the drawing room where Varena Howell was married to Jefferson Davis in 1845.

Old carved rosewood furniture, china said to have been painted by Audubon, the piano on which accompainments were played for Jenny Lind when she sang in Natchez and many lovely old gardens are among the sights of the pilgrimage.

Half Million Negro's Were Free Prior To 1865, Many Controll'd Big Plantations Thru Country

In 1830 Delaware Had Nine Negroes Who Owned Slaves; Charleston, S. C., Shoemaker Paid $700 For Wife

DEL. BARRED FREE NEGROES

Free Negroes Forbidden To Entertain Slaves Without The Permission of The Masters

Among the strange phases of slavery in the United States s the ownership of slaves by Negroes themselves. It runs deeply and silently beneath the troubled history of slavery in this country, a story faintly remembered by our elders; unknown and unbelievable among the generations to whom slavery is a dead and ancient feud settled by a civil war.

To comprehend how free Negroes of the states could own Negro slaves, one must first dismiss from the mind any pre-concieved ideas that may have been nurtured by such books as "Uncle Tom's Cabin" or even the noble philosophy of the most radical abolitionists and underground railway conductors. One must definitely understand that there was a time when the rank and file of this country took for granted that Negro slaves were nothing more than chattel property and could be sold like cattle, wagons, anders boats. It must also be understood that prior to 1865, about a half million Negroes, almost one-seventh of them in the country, were free and that a considerable number of Negroes were owners of slaves and in some cases controlled large plantations.

NEGRO SLAVE OWNERS IN DELAWARE

According to the census of 1830, Delaware had nine Negroes who owned slaves here. Six Negro slaves owners lived in New Castle county and

three in Sussex county. Before attempting to explain this status, it might be well to give the names of the Negro slaveholders:

New castle county: Samuel B. Davis, 3; Charles Millis, 1; Jessee Porter, 5; Hannah Dale, 1; Daniel Tibut, 2; Jacob Delahow, 1.

Sussex county: Peter Mosley, 6; Caleb Sirmon, 1; Robert Richards, 1.

Let us look across our borders into nearby counties. On the Eastern Shore Cecil County had eighteen free Negroes owning slaves in 1830; Kent county had 58 Negroes owning slaves. Worchester county had 55 free Negroes owning slaves; Talbot county had 61 Negro owners of slaves.

These figures collected by Carter G. Woodson, editor of the Journal of Negro History, several years ago, were taken from the 1830 census because earlier and later figures do not give as much and as accurate information.

SOME BOUGHT THEIR WIVES

The 1830 census records show that the majority of the Negro slave owners were such from the point of view of philanthropy. In many instances the husband purchased the wife and vice versa, but the stigma of "slave" still remained. Slaves of Negroes were in some cases the children of a free father who had purchased his wife. If he did not thereafter emancipate the mother, as many such husbands failed to do, his own children were born slaves and were thus reported by the enumerators. Some of these husbands were not anxious to liberate their wives immediately. They thot it advisable to put them on probation for a few years and if they did not find them satisfactory, they would sell their wives as other slaveholders disposed of Negroes.

Thus, one reads of the case of a Negro shoemaker in Charleston, South Carolina, who purchased his wife for $700 but on finding her hard to please he sold her a few months thereafter at a $50 profit.

Benevolent Negroes often purchased slaves and then granted them their freedom for a nominal sum or by permitting them to work it out on liberal terms.

However, in the South during the 1830 period, one finds Negro slaveholders competing with the large planters in the number of slaves they owned. Most of such Negro proprietors lived in Louisiana, South Carolina, Maryland and Virginia.

By 1840, the trend toward degrading the free Negro to a lower status had become evident even in the apparently benevolent states. Just before the outbreak of the Civil War the free Negro was receiving practically no consideration in the South and very little in the North.

FREE NEGROES BARRED FROM DELAWARE

According to the old Delaware laws non-resident free Negroes were not permitted to come to this state to live. Also under the old Delaware laws, a freed Negro could not vote hold public office nor give evidence against a white man. He could only hold property, obtain redress in law and equity for injury to his person or property. Free Negroes were forbidden to entertain slaves without permission of the masters. The fine for this offense was five shillings for the first hour of entertaining or harboring a slave and two shillings for every hour after that. A free Negro trading with a slave, without a license was whipped in Delaware and if he were not able to pay a fine, he could be sold into servitude, part of the proceeds going to the "party injured."

These notes are but ripples in this vastly interesting story of slavery in Delaware and nearby states. It is a story that needs delicate interpretation if the truth is to be obtained and a true picture drawn. It is a difficult task, because through it all, one must maintain a judicial mind that is always cognizant of the Southern, Northern, and abolitionist minds at the same time.

Dedicate $5,000 John Brown Statue

The statue in memory of John Brown, abolitionist of Harper's Ferry, W. Va., fame, the unveiling of which on May 9, was expected to draw a great gathering of people of all races to Lake Placid, N. Y., where the 14 foot $5,000 memorial will stand. The monument was secured through the efforts of the John Brown Memorial Association, of which J. Max Barber of Baltimore, Md. is president. It will stand in a state reservation which was once used by Brown as a refuge for slaves.

RALEIGH, N. C.
NEWS OBSERVER

APR 27 1935

Slavery and Freedom

One of the last of the old Negroes who were born to slavery died in Louisburg this week. His death was merely reminder of an institution which ended in America and in North Carolina 70 years ago. But if human slavery, as the Old South knew it, disappeared three score and ten years ago, human freedom has not necessarily flourished from its disappearance. When in cities men cannot find work, they are merely free to starve. And when in North Carolina among both white and black farmers, one farmer out of every two in the State is landless on the land, we are still a long way from freedom in the full meaning of the word. Black slavery is 70 years gone but neither white men nor black men are truly free in a world in which they cannot secure either jobs or land.

Slavery - 1935

CORTLAND, N. Y.
STANDARD

JAN 7 1935

Maryland Memorial Popular

More than 20,000 people have visited the home of the late Roger Brooke Taney, celebrated American jurist, since it was thrown open to the public at Frederick, Maryland, in 1930. The home is a memorial to Judge Taney and to his brother-in-law, Francis Scott Key, author of the Star Spangled Banner. In writing about Chief Justice Taney and his public career in the current issue of the National Republic, Edward S. Delaplane says, in part:

"One of the questions which the hostesses at the Taney Home are frequently asked by tourists is, 'What was the Dred Scott case?'

"The title of the case as found in the United States Supreme Court Reports is Dred Scott vs. John F. A. Sanford. It was decided by the Supreme Court at the December term of 1856.

"In 1834, Dr. John Emerson, a surgeon in the United States Army went from Missouri, a slave state, to Illinois, and later to Fort Snelling, an outpost in the Territory of Wisconsin. He took with him a Negro slave named Dred Scott.

"Ordered back to St. Louis, Dr. Emerson left Fort Snelling in 1837. With him went Dred Scott and a Negro woman, Harriet, whom Dred Scott had married.

"While on the steamboat on the Mississippi, before it reached the boundary of the state of Missouri, Harriet gave birth to a daughter. A second daughter was born after their return to St. Louis.

"Dr. Emerson died in 1844. The Negroes then became the property of his widow; but Mrs. Emerson moved to Massachusetts and left the Negroes in St. Louis under the care of Taylor Blow, son of Peter Blow, who had been Dred Scott's master in Virginia.

"I was at a loss to know what to do with Dred Scott and his family. He took Dred Scott to the law firm of Field & Hall in the hope of finding some solution of the problem. The lawyers advised the Negro to sue for his freedom. His contention was that under the Missouri Compromise Act (which prohibited slavery in the domain north of the compromise line, except the state of Missouri) he had been emancipated by reason of his residence in Illinois and in Wisconsin.

"After years of litigation, the case of Dred Scott finally came before the Supreme Court of the United States at the December term 1856.

"Chief Justice Taney held that Negro slaves were not intended to be included within the meaning of the term 'citizen' under the Constitution of the United States, and therefore had no right to sue in the Federal courts.

"After expressing this opinion, the Chief Justice nevertheless went on to discuss the provisions of the Missouri Compromise Act. By virtue of this statute the fact that Dred Scott lived in the territory acquired by the Louisiana Purchase made him free. But Taney held that Congress had no power to pass such an act. True, the Constitution authorized the Congress to make 'all needful rules and regulations respecting the territory or other property belong to the United States.' But, said Taney, his power referred only to territory belonging to the United States at the time the Constitution was adopted.

"The effect of Chief Justice Taney's decision was therefore to decide that Congress had no power to destroy a property right merely because the owner took the property into free territory; that a Negro slave was a chattel which under the Fifth Amendment of the Constitution could not be taken from its owner without due process of law; and that the Missouri Compromise Act was unconstitutional and void."

New York World Telegram

FEB 12 1935

NEGRO SLAVE BILL FOUND.

By the United Press.

LAKE GENEVA, Wis.—A bill recording the sale of a Negro slave named Jacob, 23, by John M. Cowen, Wheeling, Va., to Henry J. Moore, Louisville, Ky., for $800 was found here recently among family papers of Mrs. J. C. Kull. It was dated 1837 in "the State of Louisiana, city and parish of New Orleans." It was believed to be a duplicate of an original document retained by one of the parties to the deal.

Slavery Negress Dies; Was Asleep Three Days Here

Telegraph

Bertha Parker, Negress who served as a slave for the first 15 years of her life, died early yesterday morning at the home of her son on the Thomaston road. Her age was estimated by Coroner Lester F. Chapman at about 85 years.

The Negress went to sleep three days ago and awakened only once prior to her death early yesterday. At that time she was aroused by her relatives and, after speaking once, relapsed into sleep from which she never awakened.

Coroner Chapman said that no inquest will be held. He obtained the death certificate for survivors as there was no attending physician.

Maryville, Tenn. Enterprise

February 21, 1935

REMINISCENT THOUGHTS ABOUT SLAVERY DAYS

There were times and conditions when white persons sold themselves for a number of years or for life. If the buyer happened to be a negro that was up to them. During American slavery, perhaps in colonial days and after, free negroes owned other negroes in large numbers. It did not evidence that these owners ever were slaves themselves.

Laws concerning slavery were not plentiful. In forming the national constitution:

"How about slavery?"

"The least said about that the better."

And it went at that. A negro slave owner bought of another woman for a wife. He later sold her at a profit of $50. There is history that many thrifty negroes owned their wives and children, and many thrifty negro women owned their husbands and children and could and did sell them. The proposition must have been that one who had the money could buy and own a slave. In the colonies and in the states there must have been a sentiment against negroes owning white persons. Each colony had its own laws on this and other matters. When they formed the Union they considered their laws good enough—later called State Rights.

Abraham Lincoln did not bother much with state rights except they did not have a right to withdraw from the Union.

When Mr. Lincoln signed the Emanciapation Proclamation he left many colored slave owners poor.

Slavery did not exist in its rigidity in Kentucky and East Tennessee. Did not raise much cotton and sugar; not many swamps and canebrakes to clear up.

The general feeling between master and slave was kindly, but there were lazy, vicious trouble-makers. A Kentucky master said he would free all his slaves if he did not have to be responsible for them. That was a phase in slavery. Sentiment would not permit this vicious element being turned loose.

I have slight rememberance of Sam Lee in Maryville in the late 50s a free colored man. He had a tin-shop; would make and repair tin vessels; would sing and preach and pray; was highly respected by white and colored. I knew other colored men who secured their freedom. Among them was Alex. Henry of Little River, a jolly good citizen.

Not so long ago there was a story in a Maryville paper about Captain W. Y. C. Hannam and Charlie Boyd Hanum. Charlie was with his young master in the confederate army. One evening the captain did not come in to camp. Charlie went to search for him and found him on the battle field badly wounded and carried him to camp. The years I was in Maryville after the war I knew them. Twenty-nine years ago when my wife and I were visiting in Maryville, Captain Hanum gave me a hearty greeting -- made me so glad. I read of the Captain W.Y.C. Hannum chapter United Daughters of the Confederacy. If they did not honor their wonderful fathers they would not be worthy of respect themselves. I have known of Capt. Hannum all along and feel his life was a benediction.

Captain William Rule of Knoxville spoke at a colored church near the Dr. Pride house. After the speaking he gave an opportunity for any to say if they had enjoyed the speech. James A. Goddard said he had enjoyed it very much. Won't you be kind enough to tell me if you enjoy this letter? Think I can tell where you can find some of this history.

Very sincerely yours,
H. T. Clemens
823 Spofford Ave.,
Spokane, Washington.

HIGH POINT, N. C.
ENTERPRISE
FEB 12 1935

LINCOLN

ABRAHAM LINCOLN, member of no orthodox church, was denounced and often attacked as an infidel by those who were his enemies. It would be unfortunate for one of such deep religious conviction to have been so maligned had he not by his words and action provided a living contradiction as did our sixteenth president on whose natal day a world honors today by paying homage to the man who emancipated not only the Negro from slavery in this country but in so doing emancipated the South from one of the most retarding factors in its economic and social life.

Lincoln, naturally sober-minded and serious, was never greatly concerned at the attacks on his faith, the historians tell us, but in his speeches, in his character and in his faith he manifest a higher conception of a Divine power — based upon justice to all men and a blending of mercy with power in supreme attainment. In him there was expression of that true richness of simple American living based upon principles of cleanness and simplicity.

And in the utterance which follows there is expressed one of his fine thoughts which like so many of his utterances continue timely and appropriate:

"Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation . . . Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in school, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs — let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

Hermitage Slave Huts Removed to Dearborn

SAVANNAH, Ga., March 20.—(AP) Two old slave huts from the Hermitage plantation, vestiges of the south in ante-bellum days, are en route to Dearborn, Michigan., where they will be re-created at the famous museum of Henry Ford, Detroit automobile manufacturer.

Great care was exercised in the demolition of the huts, even every minute particle in their construction being preserved even to the mortar between the bricks. The lumps of lime were placed in crocus bags, to be ground and freshened with cement when the huts are rebuilt in the museum, and along with the bricks and woodwork were loaded on a freight car for the trip to Dearborn.

The huts were built many years ago with slave labor, the bricks that went into their construction being made on the plantation. Mr. Ford recently purchased the Hermitage buildings from the city and plans to reconstruct the beautiful mansion house, the dozen or so huts remaining at his Richmond plantation in Bryan county.

AN 'OLD SLAVE DAY' AT SOUTHERN PINES

Sermon, Addresses, Spirituals and Other Features Mark Spring Blossom Festival.

7,000 VISITORS PRESENT

Progress of Negroes Emphasized by Speakers in Only Event of Kind in United States.

Special to THE NEW YORK TIMES.

SOUTHERN PINES, N. C., April 11.—About 7,000 visitors from all parts of the country crowded into the village park here today to witness Old Slave Day, the only event of its kind in the country, bringing together survivors of the old days of slavery.

There were 100 old Negroes taking part in the program, a feature of the Spring blossom festival here, which opened this morning with a band concert by the Seventeenth Field Artillery Band from Fort Bragg, N. C. This was followed by a Negro sermon by the Rev. George Moode, ex-slave, born and reared near Richmond, Va.

At noon the old slaves were seated on benches forming a circle on the lawns of the village park, where visitors had the opportunity of talking to them while a picnic luncheon was being served. The afternoon program opened with an address by the Rev. W. J. Cooper, Negro artist of Charlotte, N. C. The most impressive address for the day was by the Rev. T. B. McCain of Southern Pines, who has been pastor of the African Methodist Episcopal Church here for the past eleven years. He is 81 years old. He gave a brief history of his race and the part it has played in the development of civilization. The Rev. Mr. McCain is one of the outstanding Negro citizens of North Carolina and has a son, Dr. W. P. McCain, practicing medicine in Pittsburgh, and a daughter, Dr. Annie May McCain of New York City.

The program was followed by the singing of Negro spirituals, which brought applause from the throng of visitors. Another part of the afternoon program was buck and wing dancing by young Negroes. This was followed with a crap shooting contest, the dice in which could be heard from the amplifiers in the park.

The most spectacular part of the program came at the last when a battle royal was staged in which there were ten Negro boxers in the ring for a free-for-all. Only a few minutes had passed when one Negro was knocked from the platform, carrying the rail with him to the feet of the spectators below. The program came to a close with a band concert and retreat ceremony by the detachment from Fort Bragg.

Raleigh, N. C. Observer
April 12, 1935

OLD SLAVES' DAY ATTRACTS THRONG

Visitors From All Parts of N. C. Attend Southern Pines Festivities

Southern Pines, April 11.—Visitors from all parts of North Carolina were among the large crowd estimated at 7,000 attending Old Slave Day which was one of the most impressive parts of the second annual spring blossom festival. There were 100 former slaves from Moore county taking part in the program which opened with a band concert this morning by the seventeenth Field Artillery band of Fort Bragg and was followed by a Negro sermon rendered by the Rev. Geo. Goode, ex-slave born and reared near Richmond, Va., but having lived here for the past 30 years.

At noon the former slaves were seated on benches forming a circle on the lawns of the village park where visitors had the opportunity of seeing and talking with them while their picnic luncheon was being served.

The afternoon program opened with an address by the Rev. W. J. Cooper, Negro minister of Charlotte. He was followed with an address by the Rev. T. B. McCain, Negro minister, who has been pastor of the A. M. E. Church of Southern Pines for the past 51 years, aged 81. He gave a brief history of his race and the part that it has played in the development of civilization. The Rev. McCain is one of the outstanding Negro citizens residing in Southern Pines and has a son, Dr. W. P. McCain practicing in Pittsburgh, and a daughter, Dr. Annie May McCain, of New York City.

The program was followed with the singing of Negro spirituals led by Rev. J. A. Williams, Negro, of Southern Pines, which brought applause for encores time after time from the throngs of visitors that crowded the village park.

Another high spot of the afternoon program was the buck and wing dancing done by a group of Negroes for which prizes were awarded the winners. This was followed with a crap shooting contest which was well received.

The most spectacular part of the program came at the last when a battle royal was staged. There were ten Negro boxers in the ring turned loose for a free-for-all. Only a few minutes passed when one Negro was knocked from the platform carrying the rail with him to the feet of the spectators crowded below.

The program for the day came to a close with a band concert and retreat ceremony put on by the soldiers from Fort Bragg. In the evening the crowds filled the high school auditorium for the spring blossom festival rendition of "Holy City," which was directed by Chas. W. Picquet and Frederick Stanley Smith, pianist, assisted by the McDonald Ensemble.

Friday is Military Day and a number of celebrities will take part in the program. Among them are Henry L. Stevens, of Warsaw, former national commander of the American Legion, Hubert Olive, of Lexington, State commander James Caldwell, of Lexington, State adjutant, and Robert Sanders of Rockingham, district commander of the twelve districts of North Carolina. The principal address of the day will be made by Brigadier General Manus McCloskey, commander of Fort Bragg.

Ex-Slave Visits Capital After 71 Years' Absence

"Uncle Mose" Parks, former slave, who lives on his 80-acre farm near Luverne, recently made up his mind that 71 years was about long enough to wait before seeing Montgomery and the capitol for a second time. Accordingly he had his son, Dana, to drive him up to spend the day yesterday.

"Uncle Mose" was born in slavery—his master was William Parks, of Pike, father of Judge W. L. Parks—83 years ago. When 12 years old his white people, who had accumulated a large quantity of cotton, journeyed to Montgomery to sell it. They let Mose come. It took three or four days to make the round trip. Montgomery was then a sprawling town without paved streets. Mose does not recall the capitol on that visit, indeed, he remembers nothing except the graven figure of a large man with red eyes wearing high boots that stood in front of one of the stores. (Could this have been the old Mortar Boy in front of the drugstore on Dexter?)

Yesterday Mose and his son rode all over Montgomery. He was especially interested in the capitol, indeed he enjoyed everything. Before taking leave of Montgomery he drove to The Advertiser building and sent his son upstairs to summon the editor to see him. He felt too feeble to leave his car and climb the stairs, but he wanted to see the editor and tell him about his second visit, and so the editor went to Mahomet.

Mose was born within a mile and a half of his present home and has lived there all of his life, raising a large family.

Asked to explain why he had remained away from Montgomery for so long, Mose said: "I just simply have not had the time to come until recently. I have been busy all my life, but lately my health has not been good and so I have stopped work. Now I can visit some."

Slavery -1935

NOTED NEGRO LEADERS GATHER AT THIRTY-FIFTH ANNIVERSARY CELEBRATION OF JOHN BROWN

Pittsburgh Dispatch 6-1-35

MANY TREK TO LITTLE CITY TO PAY HOMAGE TO NOBLE MARTYR

Bishop Vernon Principal Speaker

OSAWATOMIE, Kansas—(By the Continental Press) The one hundred thirty-fifth anniversary of John Brown's birth was most fittingly celebrated here Thursday as distinguished men and women of state and church, as well as educators and other thousands of humble walks of life, gathered here as to a sacred shrine.

This quaint, historic little city was the Mecca to which millions looked and thousands made their trek in commemoration of the spot made hallowed by the life, struggles and death of John Brown in behalf of a noble cause of the freedom of the Negro.

The principal speaker of the day was Bishop W. T. Vernon, superintendent of Western university, Kansas City, Kansas. Among the other speakers was Representative Doten. Music was furnished by the quartets of Western university and the Haskell institute.

Governor Alf M. Landon, who had hurried across the country to deliver the afternoon address, accepted the bronze statue on behalf of the State of Kansas from the Women's Relief Corps, which was led by Mrs. A. L. January. Dr. Henry Roe Cloud, Indian president of Haskell institute, also delivered an address.

Mrs. Solander rendered a poem written by Mrs. A. L. January. Mrs. Fredericka Douglass Sprague Perry, granddaughter of Frederick Douglass, the great Negro abolitionist and orator, who was the bosom friend of John Brown, was present and laid a wreath on the statue of John Brown in behalf of the colored people at Lincoln high school of Kansas City, Missouri.

The celebrated orator, Bishop W. T. Vernon, began his message by quoting the scripture: "There was a man sent from God and his name was John." His audience was gripped with his first utterances and listened intently throughout the masterly address.

The following are some of the excerpts from the distinguished educator of Western university in tribute to John Brown, the Abolitionist:

* * *

"Slavery enslaved both white and black men. Before the coming of John Brown, America was living a lie and the Constitution was being rendered abortive. The seeds of death were here. Lincoln said, 'This country cannot endure half slave and half free.'

Sleeping or waking, John Brown could not and did not try to shut out the vision of slavery.

The Abolitionist, Garrison, with a halter around his neck in Boston pointed to the Felon's rope around the neck of John Brown and the lyncher's rope of now. John Brown would be for an anti-lynching bill.

John Brown was God's man as definitely as were the prophets. All wanted him to help the slaves. John Brown sold the abolition idea to his wife and children. The passage of the Fugitive Slave Law swelled the eddying currents of anti-slavery sentiment. The slavery question was becoming the only question of the hour.

It was again the spirit of the Barons at Runnymede, of Joseph Garibaldi at the rocky heights of Capua, of Luther at the Diet of Worms, of Hampden at Dunkirk, of those who tore down the Bastile in Paris, of Patrick Henry's "Give Me Liberty or Give Me Death."

In November he wrote his wife from Springfield:

"It now seems as if the Fugitive Slave Law is to be the means of making more abolitionists than all the lectures we have had for years. It really looks as if God had His hand in this wickedness also. I, of course, keep encouraging my colored friends to trust in God and keep their powder dry. I did so today at Thanksgiving publicly."

One evening his daughter was singing a slave song:—

"Yo're gone from me my gentle ones
With all your shouts of mirth,
A silence is within my walls,
A darkness 'round my hearth!"

John Brown sprang up and walked the floor and said finally, "O, Ruth, don't sing it any more; it is too sad!"

God orders and we obey. When God lays His hand on a man, the man must obey. In 1854 five of the sons of Johns Brown—John, Jr., Jason, Owen, Frederick and Solomon, then living in Ohio, made arrangement to migrate to Kansas. Their property consisted of eleven head of cattle and three horses. Traveling by boat down the river, cholera broke out. Jason's son, Austin, aged four, died. On they went. The slave-holding inhabitants along the way, knowing by their accent they were from the North, refused to give or sell them food.

Truly, John Brown's family gave much. Losing four children in 1843 he wrote thus, "God has seen fit to visit us with the pestilence and four of our number sleep in the dust; four of us that are living have been for a time more or less unwell—this has been to us all a bitter cup indeed, and we have drunk deeply; but still the Lord reigneth and blessed be His holy name forever."

Frederick Douglass said of him: "Certainly, I have never felt myself in the presence of a stronger religious influence than while in this man's house."

In holy writ, John Brown read: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens."

Colonel Sumner of the United States Army, disarmed Brown and his men. John Brown wrote his family—

" 'Since then we have, like David of old, had our dwelling with the serpents of the rocks and wild beasts of the wilderness, being compelled to hide away from our enemies. We are not disheartened but nearly destitute of food, clothing and money. God, who has not given us over to the will of our enemies, but has moreover delivered them into our hand, will, we humbly trust, still keep and deliver us. We feel assured that He who sees not as men see, does not lay the guilt of innocent blood to our charge.' "

Jesus had only twelve men—One denied Him; one doubted Him, one betrayed Him, yet He conquered the world. The fate of his sons, Jason and John, did not cause him to waver. John Brown's heart was sensitive to the horror of slavery and the agony of the slave. The slave had his choice—he could submit, fight or run away. To submit meant degradation and despair; to fight simply meant death; to run away he would try. This was his hope. Many lived hoping to escape. John Brown on the Hudson heard of all this; saw it as runaway slaves came to him by night trying to reach Canada. "Ever since I have been lying in this cell, I have heard the cry of slave children torn by slave-holders from their parents."

In Holy Writ we read this of Him who 1900 years ago died for man:

"Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

In John Brown's last days in jail he wrote his friends that he was joyful in tribulation. Just as he ascended the scaffold he handed the attendant a slip of paper with these words:

" 'I, John Brown, etc., am now quite certain that the crimes of this land will never be purged away but with blood. I had, as I think, vainly flattered myself that with much bloodshed it might be done.' "

John Brown's blood-drops were like dragon's teeth; for armed men sprang up from the ground a million strong. Mary Brown, his wife, saw him once only in jail. She came from North Elba to take his body home. Ot the funeral Wendell Phillips spoke; four freed men were pall bearers. Three Negroes sang the old warriors hymn, "Blow Ye Trumpets Blow." Truths of the world arise that outdo fiction by their strangeness. In the mountains where men can never be made slaves, John Brown dreamed his terrible dream. These mountains call him to sacrifice, martyrdom and death. His blow made Kansas free; his warfare brought universal freedom to America. He asks, " 'Is God their father? Then I can die for them.' " When John Brown died he said, " 'Somewhere there is another. Who will lead us now? God always has His man. Lincoln came.

He was not afraid to live for what was right. Like John Brown he was not afraid to die for what was right.

If John Brown lived today he would fight the lyncher and lynching. He would fight the poverty of the poor. He would fight injustice everywhere. He would make war to bring peace.

Our race needs a new consecration. When I think of John Brown's poverty, how he took from his family to aid the cause of freedom and assist the runaway slave, I stand ashamed that we should give so little of time, money and heart to the great causes that confront us as a people.

John Brown gave all. If he lived today he would despise the cheap politician whose motto is "anything to win." He would risk destruction, oblivion and death if need be to stand for America's interest and America's future. The spirit of the Continental Fathers, the founders of the American Republic, would live again in John Brown's heart. John Brown was patriotism unalloyed, incarnate. Men would follow wherever he led and would be willing to die that America might live. As the years go by and the body of John Brown rests in the grave with the mark of the rope around his neck—the rope they placed there to forever stigmatize him as a felon, men will call him more and more, Hero, Martyr, Leader sent of God. White men of Kansas will rejoice in bleeding Kansas which because of him was made free Kansas, and Negro children, descendants of the slave, thank God for the freedom of their fathers and the glorious opportunities in Kansas made possible by his death.

As the Saviour of men died on the Cross that man might be set free, John Brown died on the scaffold that black men and black women might be physically free and that the souls of men might be spiritually free—for slavery enslaved both black and white. Out of the years will come men and women who will join with the nation in singing "John Brown's body lies a'moulding in the clay, while his soul goes marching on" and America re-baptized and re-dedicated in the words of Lincoln, 'Will have a new birth of Freedom that the government of the people, by the people and for the people shall not perish from the earth.' "

MILWAUKEE, WIS.
LEADER
JUN 4 1935

The Dred Scott Decision

Since President Roosevelt and others have said the supreme court's annulment of the codes is the most important decision since the Dred Scott decision, we have been asked to explain what the Dred Scott decision was about.

In 1820 the territory of Missouri applied for statehood as a state in which chattel slavery would exist. The north opposed its admission as a slave state. A compromise, called the Missouri Compromise, was worked out, passed by congress, and became a law. It provided that Missouri should be admitted as a slave state but that slavery should be forever prohibited in all other parts of the "Louisiana Purchase" lying north of latitude 36 degrees, 36 minutes, which is even with the southern boundary of Missouri. This law was an attempt to compromise the slavery question, and it satisfied neither the pro-slavery nor the anti-slavery forces, but served as a working agreement. The pro-slavery forces contended ceaselessly for the further extension of slave territory, and the anti-slavery forces resisted as ceaselessly. Nevertheless, the Missouri Compromise remained in force, without being contested in the courts, until 1854, when it was repealed by the passage of the Kansas-Nebraska law. Kansas and Nebraska had just been formed into territories and the Kansas-Nebraska law applied the doctrine of "squatter sovereignty"; that is, it permitted the settlers, "squatters," in each territory to decide whether or not slavery should exist there.

Dred Scott was a Negro, a slave in Missouri. In 1834 his master took him to Illinois, a free state. In 1836, his master took him to what is now Minnesota, which was a part of the "Louisiana Purchase," and, being far north of latitude 36 degrees, 36 minutes, it was in territory which, under the terms of the Missouri Compromise, was to be forever free territory. In 1838, Dred Scott's master took him back to Missouri. In the meanwhile he had been married and a child had been born, on free soil. Ten years later he decided to sue for his freedom, on the ground that, through living in free territory, even though he had gone back to slave territory, he had lost his status as a slave. He was aided by abolitionists. The supreme court of Missouri held that the slavery status had reattached to him when he returned to slave territory, that he was not a citizen and could not have any standing in court. On appeal, the federal circuit court held that he was a citizen and could sue, but decided that he was still a slave. The case then went to the United States supreme court on an agreed statement of fact. The decision of that court was delivered by Chief Justice Roger B. Taney, March 6, 1857, with Justices Curtis and McLean vigorously dissenting, and Justice Catron dissenting in part. The majority of the court decided that a slave or a descendant of a slave could not be a citizen of the United States nor have any standing in a federal court. Dred Scott was doomed to remain a slave.

In the discussion of the case, the court indulged in obiter dicta. "Obiter dictum" is lawyer's dialect for dragging in matters which do not really have to be decided in the case. The court considered the whole slavery question. Although, as stated above, the Missouri Compromise had been repealed, the court declared the Missouri Compromise unconstitutional, leaving congress apparently without power to limit the extension of slavery. By way of explanation, rather than decision, the court said that Negroes were considered to have no rights which the white man was bound to respect. That expression—"no rights which the white man was bound to respect"—was caught up and repeated with rising indignation by the entire north. This decision, closing the door to compromise of the slavery question, or seeming to do so, had a very great deal to do with precipitating the Civil war. That is the reason it is estimated to have been such an important case—and that fact must be taken into consideration when any responsible person says the recent codes decision is the most important since the Dred Scott decision.

Then as now, congress only thought it had to bend to the will of the supreme court. It should forget that superstition.

Roanoke, Va., World News
June 13, 1935

THE DRED SCOTT DECISION.

Repeated references at the "grass roots" Republican conference at Springfield to the Supreme Court's decision in the Schechter poultry case, invalidating the NRA codes, suggest that the decision will become one of the paramount issues of the 1936 presidential campaign. This is certain to be the case if President Roosevelt adheres to his reported intention of seeking a constitutional amendment removing the limits fixed by the court.

The decision is easily the most important and far-reaching in its consequences of any ruling handed down by the Supreme Court in many years. Many lawyers compare it to the Dred Scott decision of 1857, which led ultimately to the split between the North and South that brought on the War Between the States.

Dred Scott was a slave who had been taken by his master into a Territory where slavery was forbidden. On being taken back to a slave State, he sued for his freedom on the ground that he had become free by being taken into free territory. By a vote of 7 to 2 the Supreme Court decided against Scott, holding, first, that once a slave, always a slave; and, second, that the people of a Territory could not abolish slavery, since it was not forbidden by the Constitution as a national institution and a Territory was under national control. Hence only the Democrats people of a State could abolish separate ti about the slavery.

The Dred Scott decision was Lincoln, the roundly denounced by the Republican party, then in its infancy, and as warmly applauded by the pro-slavery Democratic party. The Republican platform of 1860 deplored the decision, splitting the

Slavery - 1936

TWO FORMER SLAVES SUCCUMB AT 100, 107

Two former slaves died yesterday at the ages of 100 and 107, respectively. The 100-year-old man was an Atlantan and the 107-year-old former slave, a woman, died at Stockbridge, Georgia.

Cicero Finch, 100, was a member of the Ex-Slave Association from its organization 20 years ago. He served with the Confederate army during the War Between the States as a cook.

The 107-year-old woman, Ann Atkinson, was a native of Jackson, Ga., Butts county, and had served in the Moore family household slave. A number of great-great-grandchildren, great-grandchildren and grandchildren survive her.

HERALD
Forest City Ark.
JAN 13 1936

A FAMOUS SLAVE CASE.

The French people claim with pride that their country was the first in Europe to have human slavery declared by a court to be unlawful.

Denmark was the first European nation to declare by legislative act that all human beings on its soil were free. That was in 1792, and the law took effect ten years later. But the legal case of John Boucaux, who was set free by a French court in the time of Louis XV, came a half-century earlier.

Boucaux had been brought to France from Martinique, in the West Indies, by a Monsieur de Verdelin, whom the Negro served as a cook. Remarking finally that he was in a free country, Boucaux demanded wages. His master's reply was to have him put in the prison of the Chatelet, at Paris. Boucaux was liberated after three days, there being no law to fit his case, and he thereupon sued his master for ten years' arrears of wages.

Since he came from a French colony the suit had to be heard by the judges of the Admiralty court, who were compelled to detain him nearly three months while they considered what their decision should be. It was a victory for Jean Boucaux, who was declared to have been "free from the moment he stepped on French soil and to be a free man from now on."

Louisville, Ga., News and Farmer
February 6, 1936

Aunt Mollie

ANOTHER page was turned, another chapter closed in the book of memories that holds the story of old ante-bellum Louisville and the Louisville of today. The moving finger writes and have writ moves on. . . .

Aunt Mollie Hall was one of the links that bound the old days with the new and when her death broke the slender thread it is safe to say, that so far as Louisville is concerned, a unique relationship vanished that will never be duplicated here again.

So much romantic dribble and so many picturesque but inaccurate stories have been written about the relationship of the white and colored race in the deep South that the true Southerner hesitates to speak of the fine flower of friendship and mutual respect that often blooms between the two races for fear of seeming to flaunt a fantastic tale that is more poetic than true. Only the drawling "Southerner" of stage and radio prominence speaks at great length of the love and devotion that flourishes between the best negroes and the best whites. The pose of the professional Southerner rather cheapens the fine thing that reall evists. and so your real Georgians goes about the business of truly loving and living in utmost harmony with members of the colored race and has very little to say about it. But even here in Louisville where it is the order of the day for goodwill and peace to reign between negroes and whites, the case of Aunt Mollie Hall was unique.

Aunt Mollie represented the finest traits of her race, and the love she bore her white friends and the love she received in return exemplified the finest relationship that could exist in the South. Self respecting, energetic, loyal, faithful, honest, dignified, and with a supreme idea of the fitness of things, Aunt Mollie spent her life in her little home that nestled on one of the best residential streets of the town, next door to a church, and if, in all the long years, by gesture, or sound, or action she proved herself an undesirable "neighbor," it is not in the record. In the last years of her life when her physical and financial resources were exhausted, there was ample opportunity for Shilock's of the town to seize her old homestead which was looked upon as very desirable property. But quite the reverse happened. She was looked upon as the city's charge and many and many is the time that busy men of the town,, city officials and prominent women have called at her home in response to her summons, to discuss and arrange to her satisfaction, matters of taxation, water bills and home loan mortgages. It seems to be the concensus of opinion that it was a fine thing that she lived where she did. It was so much easier to "look after" her!

Aunt Mollie was not always the recipient of courtesies. In her day she too extended thoughtful kindnesses and poured out on her white friends a refreshing stream of loyalty and punctilious service. She assisted at every birth every marriage, and every funeral in the community. Before the day of trained nurses she was sent for during every severe illness. Her aprons were the whitest, her manners the most deferential, her loyalties the most tried, of any of the old time darkies. She came and served all during the [illegible] carpenter when [illegible] went, as she pleased and was resnected servant" for a Louisville [illegible] and loved in the town where she spent [illegible] became an expert [illegible] her ninety years.

Freedom came, and who [illegible] who was a respect- [illegible] relationship between Aunt Mollie and [illegible] town. On Memorial [illegible] her white friends, and the relationship [illegible] ghters of the Con- [illegible] is not elsewhere duplicated. Oh, there [illegible] the husband who preceded her to the [illegible] federacy place wreaths [illegible] ths on the graves of [illegible] will be cooperation and good will and [illegible] grave by many years. Uncle Jarvey who

mutual respect manifest here between the white and the colored race—but there will hardly be again that sense of actually "belonging" to each other. Perhaps the new way is better than the old. Who can say? But we pause to pay tribute and to shed a tear for the old way, the old custom, and for Aunt Mollie and her kind, who were glad to serve and took pride in her service for her white friends and "quality folks."

Hattiesburg, Miss. American
January 22, 1936

WILEY DISCUSSES SLAVE NEGROES AT LUNCHEON

Dr. B. I. Wiley, professor of history at State Teachers college, in his address at the Exchange luncheon at the Forrest hotel today described the attitudes of southern negroes upon the invasion of Confederate states by federal troops.

Speaking on "When the Yankees Came," Dr. Wiley said that some negroes were hostile toward the federals, some indifferent and some worshipful. "There were more disloyal slaves than southern people have been willing to admit," the historian stated. He pointed out that most of the negroes wanted freedom and a few of them were impudent toward white people. Others, however, remained loyal to their masters and even rebuked federals for harsh treatment of southerners.

J. Y. Downing, field representative of the federal housing administration, addressed the civic club, announcing the clinics for home owners and prospective home owners Thursday and Friday at the city hall.

Miss Gwendolyn Steadman, new club sponsor, was introduced. She succeeds Mrs. Robin Sweatt Longre, who resigned several weeks ago.

Guests introduced included Ray Ayers of New Orleans and [illegible] Uhlmer.

Macon, Ga., Telegraph
March 1, 1936

Old Savannah Newspaper Notes Grant to Negroes

Edition Sent to Dr. C. C. Harrold Here Verifies Fact That Darkies Were Given 'Horse and 40 Acres of Land' After War Between the States

It isn't merely "hear-say" that after the War Between the States Negroes were to be given "a horse and 40 acres of land" by the federal government, for according to an old newspaper received here from Savannah, certain sections of land were to be reserved exclusively for the former slaves.

An April 7, 1865, edition of the Savannah Republican was sent here a few days ago to Dr. C. C. Harrold, charter member of the Macon Historical society, from the American Library service. In the sheet, a deep brown color from age, are many items and articles of interest to persons interested in Southern history.

An entire column is devoted to an order of Maj. William T. Sherman, stating that certain abandoned islands off the coast of South Carolina and Savannah were to be "reserved and set apart for the settlement of the Negroes now made free by the acts of war and the proclamation of the president of the United States." Full explanation of how the former slaves were to become in possession of the land, without charge to them, is given.

Prisoners' Exchange Described

In another prominent section of the paper, the exchange of prisoners between "Rebel" and "Yankee" troops, as the editors designate them, is related. Also the distribution of rations among Savannah residents is explained. Associated Press dispatches tell of reports that Rebel armies "tried to break through" Yankee lines near Fort Steadman. An order by Lieutenant General Grant declares that all Confederate soldiers who will desert their ranks and give oath they will not fight in Rebel armies again will be "furnished free transportation home and subsistence."

Music Published Here

Accompaning the newspaper edition are several pieces of sheet music, popular during the war, which were published in Macon. Among them are, I Will Meet Thee, by John H. Hewett; Soldier's Greeting. Talmadge said that all the money being gathered in the treasury would not be kept there but distributed as rapidly as possible to the six newly

time was manager of the Atlanta Crackers in the Southern Association. At present he is head of the Agricultural and Mechanical College at Monroe.

Barron was sworn in within a few hours after Smith was ousted. He serves at the pleasure of the governor, succeeding Smith, only as a member of the board. The board selects its own chairman.

CINCINNATI, OHIO
TIMES-STAR

FEB 26 1936

The Other Side of Slavery

Georgianna Norfleet was an aged colored woman living in Yonkers. Three weeks before her death, which was on February 8, she wrote a biographical note which the New York Sun published on what would have been the hundredth anniversary of her birth. She writes: "I was born February 21, 1836 on Sunday, and have four generations of children. Although I was born a slave I enjoyed the privileges of the free." The account continues:

> **"My father was a free man because his master did not believe in holding slaves; he set them free before my father was born, but they all stayed on his plantation. My father married a slave and when her children were born they were slaves on account of their mother being a slave. My father was going to buy my mother's freedom, but his master told him to wait and see what the outcome of the war would be. It was very expensive to buy a good slave and her offspring."**

As a slave child in a humane household, Georgianna was reared with the first three white children and herself took care of the last three children. She became a nurse and seamstress and remained with her master's family long after the Civil War. At about thirty she married, and when her children came the daughter of her mistress taught them for a while, and then the head of the house built a schoolhouse for them and engaged a private teacher.

This simply-told tale of reciprocal loyalties which we have lifted out of a corner of a metropolitan newspaper is more significant than many things that get the headlines. The scene is Georgia. Its incidents were frequently repeated in Kentucky, Maryland and Virginia. It is the other side of slavery.

Slavery - 1936

RICHMOND, VA.
NEWS-LEADER

MAR 6 - 1936

General Charles Mercer Benefactor to Negro Race

Research Shows Forgotten Virginian Was Instrumental in Ending Slave Trade.

By ERNEST SEVIER COX.

More effective than Wilberforce or Clarkson in healing the wounds of Africa, a greater benefactor to the negro race than the mighty Lincoln, the door to the African of the only portion of their ancestral continent now under control of the negro race — General Charles Fenton Mercer, the forgotten Virginian.

Mercer was the incarnate spirit and energy which led in the acomplishment of three great achievements, any one which should warrant permanent fame, but he is ignored and forgotten.

Research will reveal in that galaxy of genius which is Virginia—Washington, Jefferson, Madison, Marshall, Monroe, Mercer, and Clay—Mercer alone is ignored. Why? Mercer was the youngest of this group and they made possible his great achievements. But he lived beyond their allotted days into an era in which their mighty influence could not sustain him, an era which ended in a racial and social debacle—war between the states.

After his resolution, 1816, in the house of delegates, concured in by the senate, which led to the acquisition of Liberia, Mercer entered congress. The slave trade had been made illegal, but helpless Africans were being bootlegged into the United States in alarming numbers. Many white nations were engaged in the slave traffic. The age-old agony of Africa continued.

Peaceful and unoffending villagers in the interior were being raided by merciless slavers who slaughtered the infants and the aged drove the adults with whip and club along the forest trails to the coast where white slave traders packed them in vile stenches of the ship hold to be transported beyond seas for sale to other white people.

In vain Virginia had opposed this traffic. Her greatest sons had called attention to its pitiless cruelties. But it was profitable and many white nations would not cease the traffic.

Entering congress, Mercer, in an incredibly short time succeeded in getting congress to declare slave traders pirates. The United States would no longer limit its punishment to confiscation of property and the fining of the slave trader. It would place a rope around his neck and give him a taste of the agony his trade was causing in the interior of Africa.

In 1830 congress published a volume of many pages on the "Slave Trade." It deals with acquisition and colonization of Liberia and the international traffic in slaves.

I have in my hand a copy of this publication, an invaluable book—Charles Fenton Mercer's personal copy. His name in his own handwriting states that it is his personal copy. He made many notes in it including an index which gives title and page of the articles dealing with the acquisition of Libera, the American Colonization Society, and the ravages of the slave trade.

In this book we find that Mercer by resolutions in congress requested the president to secure the assent of Great Britain in declaring slave traders pirates, and resolutions requesting the president to enter negotiations with France, Spain, Portugual and other countries whose nations were continuing the devastation of Negro Africa and to undertake to get these nations to deem slave traders to be pirates.

In the indomitable Mercer was centered the hopes of those who acquired Liberia and transported some 18,000 colonists to that bountiful land. I nhim was centered the hopes of countless thousands of Negroes in their ancestral homeland who, fearing the slave raiders, were in dispair, fleeing at the approach of any stranger.

Mercer's efforts to suppress the slave traffic continued long after 1830, and when the vile traffic had been driven from every ocean none could say that Mercer had not been the dominent spirit which caused its extinction.

It would be fitting, and would constitute a partial payment of an inescapable racial obligation to this great man (ignored by his own race) if capable Negro research students, preferably from Virginia colleges, would direct their attention to Mercer and reveal him in his true place in history, as standing well to the front among the greatest of mankind.

Chattanooga, Tenn. News
March 16, 1936

The Night the Stars Fell

THOSE of us who are alive Nov. 13, 1965, will see "the sight of a lifetime." For science, that soothsayer de luxe, now predicts that on that night, "the stars will fall" in the same manner they fell Nov. 13, 1833.

Negroes of the Southern plantations date their history from "the time the stars fell." William A. Blair writing in the Raleigh *News and Observer* goes back into the records to find a description of that famous night. He quotes the Salem diary: "In the night of November 13, the weather being clear and cold, there occured a phenomenon of nature seldom seen, for the so-called falling stars were observed in great numbers, in various sizes and shapes, and in all directions. This continued all night and until daylight made them invisible."

From a contemporary book of the period, this is quoted: "On November 13 of the same year (1833, the year of the great hailstorm in August) the stars fell, and the whole heavens seemed covered with them. It looked like streaks of lightning and frightened more people than the war ever did. Christian Butner lived near Mickey's mill. He ran two miles with his wife and children to his brother-in-law's, Mr. Stuthard, and getting there, could not speak for quite a while. The others were in the same fix and thought the last day had come. The people, in general, were the worst frightened I ever knew them to be."

Throughout the State and beyond its borders the experiences were about the same, says Mr. Blair. A South Carolina planter has left a stirring account of the effects of the phenomenon on the white people, but particularly upon the Negro slaves. A part of his statement is as follows: "I was suddenly awakened by the most distressing cries that ever fell upon my ears. Shrieks of horror and cries for mercy I could hear from most of the Negroes of the three plantations, amounting in all to about 600 or 800. While earnestly listening for the cause I heard a faint noise near the door, and it was someone calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice, still beseeching me to rise, assuring me that the world was on fire. I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene of the distressed cries of the Negroes. Upwards of a hundred lay prostrate on the ground, some speechless and some giving utterance to the bitterest cries. With hands upraised they implored God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell toward the earth—east, west, north, south, it was all the same."

Prof. Olmstead of Yale says: "The stars fell on that occasion like flakes of snow, to the number, it was estimated, of 240,000 in the space of nine hours, varying in sizes from a moving point of phosphorescent line to globes of the moon's diameter."

Verily, to the devout it must have been a fulfillment of the scriptures, for in Revelations 6:15, it is written: "And the stars of Heaven fell to Earth, even as a fig tree casteth its untimely figs when she is shaken by a mighty wind."

Columbia, S. C. State
March 21, 1936

HAS BILL OF SALE FOR NEGRO SLAVE WHO NURSED HIM

A great many Columbians have certificates of sale for slaves, but very few can boast of having in their possession the sale of a slave to be used as one's own nurse. Such a certificate of sale John M. Bateman possesses. It is dated from Lexington district, state of South Carolina, and reads as follows:

"Know all men by these presents that I, Rebecca Leppard, of Lexington district, for and in consideration of the sum of $400 to me in hand paid by J. B. Bateman of Lexington district, the receipt whereof I do hereby acknowledge, have bargained, sold and delivered, and do hereby bargain, sell and in plain and open market deliver unto the said J. B. Bateman, a certain female Negro slave, named Anika, to have and to hold the said slave and her future offspring, issue and increase, unto the said J. B. Bateman, his executors, administrators and assignees forever, and that I, the said Rebecca Leppard, for myself, my heirs, executors and administrators, do covenant, promise and agree to and with the said J. B. Bateman, that I will warrant and defend the said slave, named Anika, and her future increase unto the said J. B. Bateman, his executors, administrators and assigns, for and against any persons whomsoever. In testimony whereof I, the said Rebecca Leppard, have hereunto set my hand and seal the 15th day of November of our Lord one thousand, eight hundred and sixty-two." Signed—Rebecca Leppard. Witness—D. Caughman.

Mr. Bateman says that he well remembers the nurse, Anika, and that she was one of his most treasured servitors during his early life. As a boy she served him exclusively as nurse and as she grew older she took unto herself the care of his clothes and personal effects. This particular paper is written by hand in very legible handwriting and is in excellent condition. The ink is absolutely unfaded, although the paper dates back to 1862.

BALTIMORE, MD.
EVENING SUN

APR 23 1936

How One Master Regarded His Former Slaves

From the 100-Years-Ago column of the Fayetteville (N. C.) Observer

THE Subscriber is desirous of obtaining the Negroes he once owned and raised, and which he was forced to sell to pay the debts for which he was liable for other persons. He is prepared to pay cash, and as they were family Negroes, he hopes that those persons who may now own them will permit him (*if the Negroes are willing and not without*), to repurchase them at their present value. Consent made known to Thomas B. Blake or E. J. Hale, Esqs., of Fayetteville, N. C., or a line addressed to the Subscriber, as P. M. Wesley, Haywood Co., Tenn., will meet attention and gratify,

SAM P. ASHE.

ATLANTIC CITY, N. J.
UNION

MAY 4 - 1936

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SAM P. ASHE.

JOHN BROWN'S POSSESSIONS GIVEN GROUP

SANDUSKY, Ohio, May 30 — (Special)—Personal possessions of "Old John" Brown, of Harper's Ferry fame, have been donated to the Ohio State Archaeological and Historical society by Mayor [illegible] B. Alexander, of Put-in-Bay now of here in Lake Erie.

The mayor's wife, who died recently, was a daughter of John Brown, Jr., and was a granddaugh-ter of "Old John."

The gifts included letters, a lock of John Brown's hair and a clipping from his beard, an iron tool used by him when he was in the tanning business, a pair of linen trousers he wore during the battle of Black Jack, Kan.; a coat worn by Owen Brown, a son, at the time of his escape from Harper's Ferry; a coat worn by Frederick Brown, another son, when he was killed in Kansas, in 1856, and a pocket-knife still in the pocket; a set of chains with which John Brown, Jr., was bound to an ox-cart in Kansas in 1856, and a photograph of John Brown, Sr., taken before he went to Kansas.

Other gifts were made to the society by Mayor and Mrs. Alexander some years ago. These included firearms and other weapons owned by "Old John" and his sons.

Foley, Ala., Onlooker
May 28, 1936

FIRST SLAVE SOLD IN U. S. WAS WHITE

The first slave trade to be participated in by a British settler of America occurred a decade before Negroes from Africa were landed at Jamestown. The English participant was Capt. John Smith, who may thus be accredited with initiating the traffic here, and the slave was a white boy.

We are likely to think of Capt. Smith as a romantic figure, because of the glamorous story of his rescue from death by the Indian Princess Matoaka, or Pocahontas. All the world may love a lover, but Smith and the girl were not lovers. She was much younger than he and in rescuing him was very likely actuated by her general friendliness toward the English colonists.

Although clever and brave, Smith was after all a soldier of fortune in a day when military adventurers still roamed Europe, sophisticated and ruthless, ready to take orders from the highest bidder. Hence, it was not out of character that he should have been the first European to sell a slave on our soil.

The story of the first slave trade by a British colonist was found among old documents by writers who are preparing articles for the American Guide, the government's forthcoming five-volume travel handbook.

Jamestown was founded in 1607. One of the early sup pyslhips sent to the colony from England carried a lad named Henry Spelman. He was as adventurous as Smith, whom he probably looked upon as his model. Perhaps it was with the desire of keeping close to his leader that he joined the party which Smith took with him on an expendition to the falls of the James River in 1609.

Trade For Village

At the falls, Smith found an Indian village governed by Taux (Little) Powhatan son of the Emperor Powhatan and brother of Pocahontas. He thought that the site would be excellent for a white settlement and asked for a white settlement and asked the chief to sell it to him. For the purpose of barter, Smith had brought with him a supply of beads and other inexpensive trinkets which the Indians usually were glad to get. Taux Powhatan, however refused to sell his village site for such knick-knacks. Pressed to say what he would accept, he demanded the boy, Henry.

The thought of selling into slavery uncivilized Indians a fellow English citizen, and a motherless boy under his care at that, might have been expected to fill Smith with repugnance. Quite the contrary. He accepted the chief's proposition with alacrity and delivered young Spelman to his owner.

In a way, the Indian paid the boy a tribute by purchasing him, but Henry did not appreciate the compliment. soon after Smith and his party left the youngster escaped from the village and a week later climbed aboard the expedition's ship probably anchored in the James River.

Taux Powhatan complained to his father and an Indian runner was dispatched to Jamestown to demand the boy's return. The colonists were forced to consent or face disagreeable consequences.

Henry remained with Powhatan for six months. At the emperor's court, he met the vassel king of the Potomac, who took a great fancy to him and, in this instance, the boy returned the liking. When the king started back to Pas-ptan-zie, his town on Potomac Creek shortly below Quantico, Henry contrived to leave with him. Powhatan sent a force to capture or kill the run-a-way, but they could not catch him.

Pocahontas Stolen

Several years later, Capt. Argall found Spelman at Pas-ptan-zie and bought him from the king for a quantity of copper. At the time of Argall's visit, Pocahontas was also stopping with the king of the Potomac. Emperor Powhatan was expecting hostilities with the English and had sent her to stay where he thought she would be safe. Dreaming of winning a big ransom of corn, Capt. Argal enticed the princess aboard his ship Treasurer, and carried her off to Jamestown.

Powhatan refused to pay for her release, so she remained among the settlers. She seemed not to have found her captivity although unpleasant, for it brought her into close contact with John Rolfe. They fell in love, as everyone knows, and were married in April, 1613.

Capt. Smith, his hero and nemesis, had gone back to England and Henry Spelman attended the wedding, free at last.

Spartanburg, S. C., Herald
June 10, 1936

Story of a Former Slave

A few days ago an aged negro, former slave, died in the Confederate Soldiers' Home in Atlanta. He was 87 years old and had lived at the home since 1920 when the old Confederates made a place for him and voted him a gold medal for his faithfulness, friendship and kindness to them during the dark days following the Civil War.

The deceased was known in Atlanta as "Ten-Cent Bill" Yopp because of his habit of charging a dime for any service, large or small, he was asked to perform. He had been a share-crop farmer, immediately after the war, and out of his meager income he saved enough for bare existence, sharing whatever surplus he had with the families of the old soldiers with whom he had served. When old age weakened Bill he went to live with the old Confederates and was there when taps was sounded.

Let the story of "Ten-Cent Bill" be passed on to our friends on the other side of the line for their consideration. The South likes the story. Perhaps people of the North may like it if they can understand.

Slavery - 1936

BELA LANAN—Court Reporter By L. Allen Heine

THE STRANGE CASE of MARIA WILLIAMS, THE BELOVED SLAVE!

IN SIX EPISODES

NO. 1

11 11-23

ABOUT THE YEAR...1847...MARIA WILLIAMS WAS WALKING ALONG A FLORIDA TURNPIKE... SHE STOPPED, TO WATCH THE COTTON-PICKERS IN A NEARBY FIELD...WHEN.....

WOMAN, WHAT'S YOUR NAME? WHO YOU BELONG TO?

LAWDY, SUH! AH'S MARIA WILLIAMS...AN'..AN'..AH DON' BELONG TO NOBODY AH'S FREE...AH IS!

YES, SUH! AH COMES FROM SOUTH CA'LINA..MOS' EIGHTEEN YEARS AGO! MISTAH OLLIE WILLIAMS..DE FINEST WHITE FOLKS WHAT—

THAT'S ENOUGH! LISTEN TO ME! I'M SIB JENKINS! I OWN EVERYTHING AND EVERYBODY 'ROUND HERE...AND THAT MEANS...YOU, TOO! COME ON! YOU BELONG TO ME...NOW!

CRACK

Robert Wathen

THE STRANGE CASE of **MARIA WILLIAMS, THE BELOVED SLAVE!**

IN SIX EPISODES

NO. 2

11-24

MARIA WILLIAMS, FORCED BACK INTO SLAVERY, IS A PATHETIC FIGURE AS SHE SITS IN HER CABIN-DOOR ON THE JENKINS PLANTATION...ONE DAY....

WHAT'S THE MATTER, AUNTIE? CAN COLONEL LARSEN HELP YOU?

LAWD A' MUSSEY..MISTAH...AH NEEDS HELP AN'..AN'...AH NEEDS IT BAD! MAH OL' HEART'S SO FULL...IT'S....IT'S PLUMB BOUT TO RUN OVAH...AN' DROWN ME DEAD! AH .....

THE STRANGE CASE of **MARIA WILLIAMS, THE BELOVED SLAVE!**

IN SIX EPISODES

NO. 3

11-25

THRU THE HELP OF COLONEL LARSEN, MARIA'S DIFFICULTIES WERE TAKEN TO THE FLORIDA COURTS...HER CASE AGAINST SIB JENKINS HAS JUST BEGUN..AND...

YOUR HONOR, MY CLIENT, THE DEFENDENT IN THIS CASE..ASKS FOR A CONTINUATION! HE ——

SEE HERE! THIS DILLY-DALLYIN' HAS GOT TO STOP! THIS CASE HAS ALREADY BEEN POSTPONED THREE TIMES..AND THAT'S ENOUGH! WE'LL TRY THE CASE ...**NOW!** **PROCEED!**

AUNTIE, WHAT'S YOUR NAME..AND HOW DID YOU COME TO BE HERE? I DON'T REMEMBER SEEING YOU.... PAST A SHORT TIME AGO? YOU CAN TRUST ME! TELL ME ABOUT YOURSELF!

AFTER HER STORY!

MARIA..YOUR STORY INTERESTS ME... AND I THINK I CAN HELP YOU! BE GOOD NOW! DON'T FRET..AND.... ABOVE ALL...DON'T TELL A SOUL THAT I HAVE TALKED TO YOU! IN A FEW DAYS.... **I'LL SEE YOU AGAIN!**

Robert

YOUR HONOR...GENTLEMEN OF THE JURY...THE PLAINTIFF... MY CLIENT..MARIA WILLIAMS.. CLAIMS..AND WILL ATTEMPT TO PROVE THAT SHE IS A FREE PERSON WITH ——

QUIET IN THE COURTROOM!

...ALL THE PRIVILEGES OF A FREE PERSON! TO DO THIS...I MUST GO BACK.. 18 YEARS AGO...TO SOUTH CAROLINA, WHERE ——

READ.. TO-MORROW

THE STRANGE STORY of MARIA WILLIAMS

Slavery—1936

GELA LANAN—Court Reporter

By L. Allen Heine

THE STRANGE CASE of MARIA WILLIAMS THE BELOVED SLAVE!

IN SIX EPISODES

NO. 5

11 27

OUR SCENE NOW SHIFTS TO THE LIVING ROOM OF THE WILLIAMS HOME, WHERE, TWO DAYS LATER, THE FAMILY LAWYER IS ABOUT TO READ THE WILL OF OLLIE WILLIAMS... MARIA, THE BELOVED SLAVE SITS LIKE ONE IN A TRANCE... THE LAWYER BEGINS TO READ.....

"AND LASTLY... I BEQUEATH TO MY NEPHEW, WILLIAM HOLLEY, THE REMAINING PART OF MY ESTATE, BOTH REAL AND PERSONAL..... INCLUDING MY TRACT OF LAND, CALLED TURKEY CREEK PLACE AND AT HIS DEATH, IT SHALL DESCEND TO HIS LEGAL HEIRS... IN FEE SIMPLE!"

NOW, MR HOLLEY....THERE IS A CLAUSE IN THIS WILL.. A CONDITION... WHICH, IF NOT CARRIED OUT BY YOU.. LEAVES THE ESTATE TO YOUR BROTHER, GEORGE!

VERY WELL, MR. SEUBOLDT... WHAT IS THAT CONDITION?

SIMPLY THIS MR. HOLLEY... A MOST UNUSUAL REQUEST! YOU ARE TO TAKE MARIA TO OHIO AND **GIVE HER ...HER FREEDOM!**

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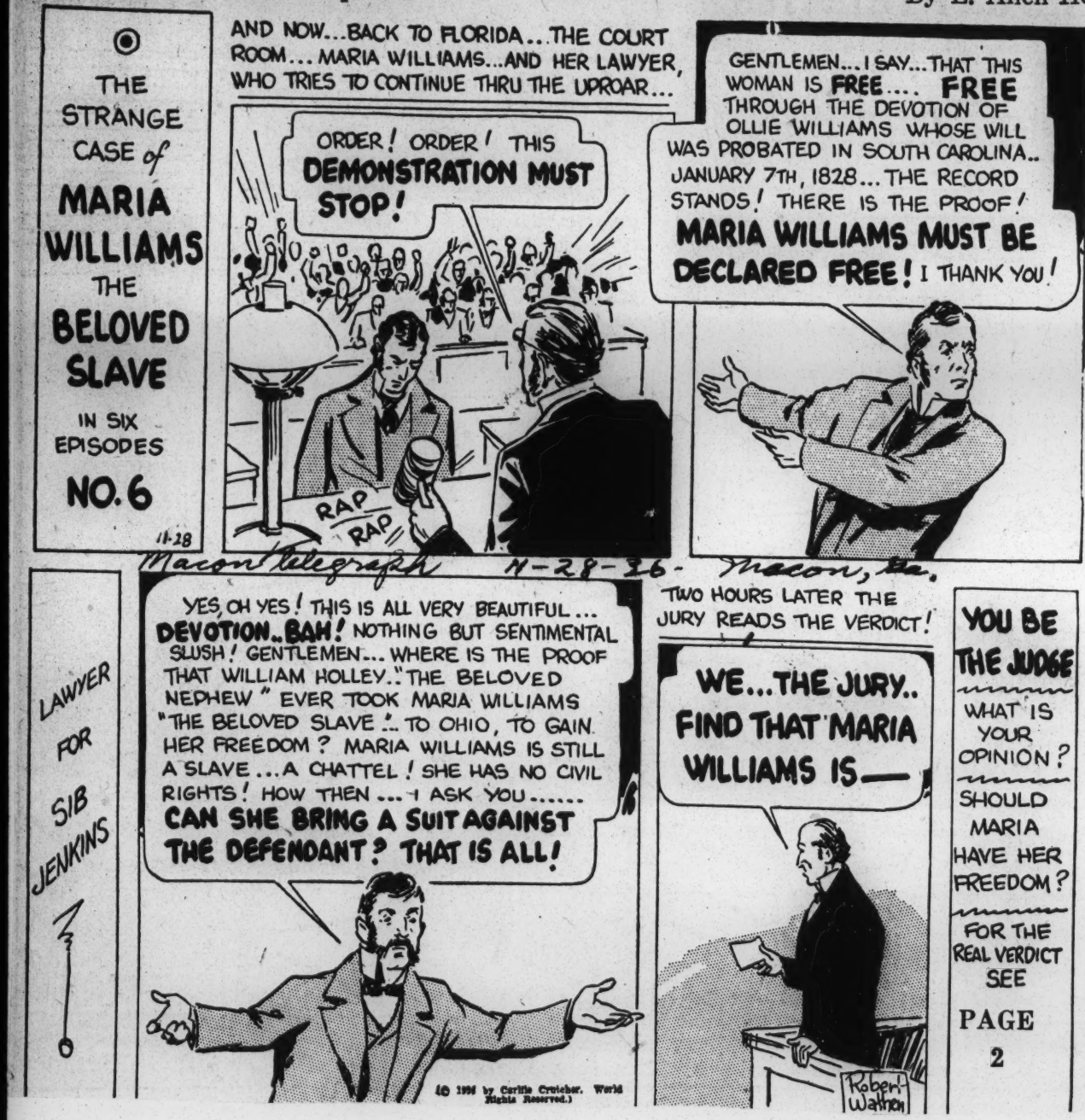
Robert Wathen


THE STRANGE CASE of MARIA WILLIAMS THE BELOVED SLAVE
IN SIX EPISODES
NO. 6
11-28
AND NOW...BACK TO FLORIDA...THE COURT ROOM... MARIA WILLIAMS...AND HER LAWYER, WHO TRIES TO CONTINUE THRU THE UPROAR...
ORDER! ORDER! THIS DEMONSTRATION MUST STOP!
RAP RAP
GENTLEMEN...I SAY...THAT THIS WOMAN IS FREE.... FREE THROUGH THE DEVOTION OF OLLIE WILLIAMS WHOSE WILL WAS PROBATED IN SOUTH CAROLINA.. JANUARY 7TH, 1828...THE RECORD STANDS! THERE IS THE PROOF! MARIA WILLIAMS MUST BE DECLARED FREE! I THANK YOU!
Macon Telegraph 11-28-36 Macon, Ga.
LAWYER FOR SIB JENKINS
YES, OH YES! THIS IS ALL VERY BEAUTIFUL... DEVOTION..BAH! NOTHING BUT SENTIMENTAL SLUSH! GENTLEMEN... WHERE IS THE PROOF THAT WILLIAM HOLLEY.."THE BELOVED NEPHEW" EVER TOOK MARIA WILLIAMS "THE BELOVED SLAVE"... TO OHIO, TO GAIN HER FREEDOM? MARIA WILLIAMS IS STILL A SLAVE...A CHATTEL! SHE HAS NO CIVIL RIGHTS! HOW THEN...I ASK YOU..... CAN SHE BRING A SUIT AGAINST THE DEFENDANT? THAT IS ALL!
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TWO HOURS LATER THE JURY READS THE VERDICT!
WE...THE JURY.. FIND THAT MARIA WILLIAMS IS—
Robert Wathen
YOU BE THE JUDGE
WHAT IS YOUR OPINION?
SHOULD MARIA HAVE HER FREEDOM?
FOR THE REAL VERDICT SEE PAGE 2

Bela Lanan COURT REPORTER

Decision In the Strange Case of "MARIA WILLIAMS, THE BELOVED SLAVE."

(Continued from page 10)

"——is a FREE PERSON!" And thus ended one of the most outstanding cases in the entire Bela Lanan collection. Telegraph

At the time of our story, the State of Ohio did not recognize slavery and it was a refuge for those unfortunates who succeeded in reaching there, where emancipation was possible. 11-28-36

The argument is brought forth that there was no proof that William Holley ever took Maria to Ohio as stipulated in his uncle's will. But, the fact remains that the will was executed and probated in South Carolina on a definite date, the record of which stands undisputed before the world. Moreover, William Holley enjoyed his uncle's estate during the years that intervened! How could the law have given him this inheritance if he had not complied with the instructions of the will?

At any rate, "The Beloved Slave" was given her freedom and "they all lived happily ever after!"

This is a true case. Reference or citation may be had by sending a stamped, self-addressed envelope to "Bela Lanan—Court Reporter."

Starting Next Monday
The Strange Case of
'The Goldsmith and the Chimney Sweep."

Don't Miss It—Follow It Daily In THIS NEWSPAPER.

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Slavery - 1936

MRS. WARD'S PICTURE OF SOUTH VIVID

Relations Of White And Black Given To Committee

BY JAMES SAXON CHILDERS

IN 1883 a committee from the United States Senate came south to investigate conditions here. In November of that year the committee met in Birmingham and testimony was taken. The testimony of Mrs. George R. Ward was so intensely interesting that her son, George B. Ward, recently had it reprinted in full from the committee's report.

Mr. Ward's reprint was privately issued and distributed in limited number among his friends. The editors of this paper believe that Mrs. Ward's testimony is of true historic importance and of particular interest since Margaret Mitchell's "Gone With the Wind" has turned the attention of the whole country to the South in the Sixties; the editors have, therefore, asked that the testimony be edited and printed upon this page on this Sunday and the two Sundays to follow.

The Senate committee was made up of Henry W. Blair, of New Hampshire, chairman; William Mahone, of Virginia; Warner Miller, of New York; Nelson W. Aldrich, of Rhode Island; Thomas [illegible] Bowen, of Colorado; James Z. [illegible], of Mississippi; Wilkinson Call, of Florida; James L. Pugh, of Alabama; James B. Groome, of Maryland.

For the evening session, Nov. 15, 1883, held at the Old Relay House, where the Louisville & Nashville Station now stands, the committee summoned a number of persons, but the chief testimony of the evening was given by Mrs. George R. Ward, who testified that she was born in Georgia and had lived there until she came to Birmingham in 1871.

The Chairman: "Give us an idea of how things were in Georgia in those days."

Mrs. Ward: "In those days people in genteel society had employed in their families usually five, six, seven, or eight Negro servants to do their household work. I am speaking now of town life, as I was more familiar with that than with plantation life.

"It was a common practice in old times, when Negro children were born, to give them to the white children of the family, and that was especially the practice with reference to the children of the house women. Such a Negro child would be given to such a white child and would be named by the young master or mistress, and would be always the object of the white child's special care—not exactly care either—more of a plaything, to be with her and wait upon her as she grew up. But the white child would see that there were a great many things carried from the house and from the table to the black child."

The Chairman: "What was the relation of the colored child to the white child is such case?"

Mrs. Ward: "It was a relation of perfect freedom and familiarity. They played with each other with the greatest freedom and harmony. Of course there was always an innate feeling on the part of both children of the superiority of the white to the black, and that was one reason, probably, why the white children always defended the black one, and, if he was a boy, even fought for him.

"Between the mistress of the household and her house servants, the relationship was also very pleasant, as a general thing. There was a certain peculiar familiarity that always existed between the old servants and the young mistress, great freedom of language, and at the same time a peculiar and tender kind of obedience and care received by the young mistress from the old 'mammy.'

* * *

"There was very little trouble with servants in the households in those days. They always identified themselves with their owners respectively, and they would be just as much insulted and as indignant as the whites themselves if any insinuation was made that the family to which they belonged was not as respectable, or as elegant, or as stylish, or did not have as much money, or did not own as many Negroes as some other family.

"The ownership of slaves was their standard by which to measure the respectability and wealth of white people, and even Mrs. Vanderbilt could never make the old-time Negro believe that she was wealthy unless she had a few darkies to show for it; her real estate and all her other kinds of wealth would not count for wealth in their eyes unless she had some of that kind of property. They always looked to that and took a pride in thinking that their family was richer or more genteel than any other.

"They also took a very intense interest in the usual festivities of life, the dinings, the dances and parties that were given by their different owners, and always felt great anxiety that their young mistresses and masters should appear to the best advantage on such occasions. Those festivities were a very pleasant feature of plantation life in those days. The young people used to go in carriages and take their maids with them, and, as I have said, the maids always showed great anxiety and a great deal of rivalry as to the part their young mistresses should play in the festivities, each being anxious that her mistress should have finer clothes and more beaus and should appear generally to greater advantage than any other.

"On such occasions the hall would be filled with these privileged servants, who would be standing around the door, looking in and remarking upon everything that was going on. They were always present at such social scenes. Then, in their turn, if they had a party or a wedding they would come up from their cabins and would have their wedding in the house, and the young mistresses would dress them and lend them watches and chains and any jewelry they possessed, and fix them up so as to enable them to make the best appearance possible, and there was never the slightest fear that any valuable article lent in that way would be lost or appropriated. As things are now, of course we never think of such a thing.

The Chairman: "How was it as to the house life in other respects?"

Mrs. Ward: "Well, they were as much interested in everything relating to the interests and affairs of the family as the family themselves; even the smallest item of a domestic nature interested them as much as it did us, and the house servants were just as much within the inner circle as we were. There was never any secrecy or privacy in Southern families from the house servants. They knew just as much about family affairs as we knew ourselves.

Dr. Caldwell: "Please tell how they were treated generally?"

Mrs. Ward: "Oh, they were treated with great kindness as a general thing. It was the habit whenever any old servants of the family were taken sick to have a physician and medicines provided, and have the sick taken care of just exactly as would have been done in the case of any member of the family; and in special instances, whenever it was thought necessary, they were removed from their cabins and brought to the house. I myself, while I was living in Rome, Ga., had a nurse who had a long spell of fever and she had to be taken care of in that way. In fact you could not trust the Negroes themselves to administer medicines with accuracy or care, or according to the physician's directions. You could never depend on them to give them at the right time or in the right way; you had to attend to all such matters yourself in order to have them done properly. I had this nurse of whom I have just spoken brought up into the house and put in a comfortable room—not, of course, the best in the house, not the guest's chamber; there was no special mark of honor thought necessary—but a comfortable room, where she could be well looked after and cared for as if she had been a member of my own family."

* * *

MRS. WARD: "And we used to go to their cabins too. Why the nicest morsel that white children ever ate were eaten in the Negroes' cabins. Then, in return, we would take whole plates of food, pies and cakes and all sorts of little luxuries, and carry them down to the Negro quarter. The 'quarter' was the name applied to the place where their cabins were built. We would go down there and go into the cabins and would get a roasted potato, baked in a tin pan, and we would eat it in the most unceremonious style, sitting right down in the middle of the floor, and would enjoy it far more than anything we got at home. I think that going down to the cabins and eating their food in that way and playing with the Negro children and listening to the stories that the servants used to tell were among the greatest pleasures of life."

The chairman: "Mrs. Ward, what can you tell us about the manner of conducting the household work in old times in the South, and the relation between the mistress of the house and her servants?"

Mrs. Ward: "Well, for a white family of from three to six persons, I do not suppose we ever had less than three servants who were very good cooks, and it generally took three to do the cooking, one cooking one dish, one another, and one another. Then we had our regular washerwomen. In those days we would always have in one of the cabins close by the house one or two washerwomen, who took the clothes out on Monday morning and washed them straight along through the week, never being in a hurry, because they had nothing else to do.

"Then there were house girls around ad libitum, three or four at least in every house, that were being raised up and trained as servants. There would be one as the real house servant, having control, and the others would be her deputies and assistants. They were generally very nice about their work, but they always required supervision. Still, as I said before, they felt a pride generally in the management and appearance of the house, and they were trained to understand that they must obey and give attention to their work; and, one the whole, they were really splendid house servants; I do not think there was ever a better set of house servants anywhere than the old house Negroes. They knew how to do things; they were neat and tasty in their dress and appearance, and very polite; the old-time black servant was a very polite person indeed."

We had a great many more women than there was any necessity for, but it was for our interest to teach them all about household affairs, so that when a son went off to set up in life for himself, or a daughter married and took her pick of the old servants, there would be somebody left capable of taking their places. Then, seamstresses were regular institutions in the house in those days. Every family had one or two seamstresses that did nothing but sew. I am speaking now of the days before the sewing machine came to be used extensively.

The Chairman—Were those seamstresses able to cut as well as make up?

Mrs. Ward—No, there were very few of them who could cut. They were more like machines. A Southern lady's life before the war was by no means an idle one. She had

MARGARET MITCHELL THANKS GEORGE WARD

This is a copy of two paragraphs from a letter written by Margaret Mitchell, author of "Gone With the Wind," to George B. Ward after he had sent her a copy of his mother's testimony before the committee of the United States Senate that sat in Birmingham in 1883:

"I hope you will not think me foolishly enthusiastic when I write you that I think your mother's testimony is undoubtedly the most perfect and valuable and complete picture of a long gone day that I have come across in 10 years of research into the period of the sixties. If I had had that book, I am sure I would not have had to read hundreds of memoirs, letters and diaries to get the background of "Gone With the Wind" in accurately. Moreover, the character of your mother, her wit, her common sense, her charm simply leap from the pages. How I wish I could have known her!

"I am going to make a request of you and I hope that you will be completely frank in refusing if you do not feel agreeable to the request. I should like so much to have two copies of this wonderful document, one to keep in my own library, the other to place in the reference department of our Carnegie Library. I feel that so valuable a book should be where the children of the South could have access to it."

a great deal to look after. She had not only to direct what was to be done but she had to oversee it and to take care that it was done properly, because the servants, while they vere very tractable, were also very much like children. You had to map out everything for them and supervise their work, and when you did that they would do it very well.

The Chairman—What occasion was there for correction of those servants, and in what way were they corrected when it became necessary?

Mrs. Ward—I never saw a house servant corrected in my life, so I do not know anything about that. I suppose that on the plantations they may have taken them and given them regular castigations when it was necessary, but I never saw a household servant whipped.

The Chairman—How about correcting the colored children?

Mrs. Ward—Oh, the children would be corrected and slapped just as you might do with your own child; not any more, I think.

The Chairman—Did you ever know a white mother to take the part of a black child against her own?

Mrs. Ward—Many and many a time. The white children were never allowed to impose on the Negro children. There was always a feeling that where it was a question of equality or equally balanced rights the black child must yield; but if it was a question where the Negro child was clearly in the right—for instance, if the children separated and the black child wanted to keep one of the playthings and the white one did not want to allow it, in such a case I never knew a white mother to take her own child's part. Our people always went upon the principle that if their children played with the Negro children they must take their share of the consequences and the Negroes must be protected in their rights. On the whole, however, the relations between the white and the black children before the war were very amicable, pleasant, and harmonious.

The Chairman—You never knew so much about the plantation cruelties and the abuse and even the murder of the colored people by the whites as we did up North?

Mrs. Ward—Oh, no; I could put you on the stand and, I suppose, you could tell me all about that.

The Chairman—I cannot remember so far back as you can. (Laughter.)

Mrs. Ward—I suspect you do not like to remember so far back; but joking aside, I never had an opportunity to learn anything about those reported cruelties because I never was on a plantation where the master was away and the Negroes were left to the care of an overseer. Whatever cruelties may have been practiced upon the slaves were practiced in such cases by the overseers. Those overseers of Negroes never had any social standing in the South; they were always looked upon as third or fourth rate people; they were ostracized by first-class society. And it was the same with Negro traders—people who bought and sold Negroes as a business.

I can remember in Hamburg—a place immediately across the river from Augusta, Ga., and which was at one time a very important cotton market, and must have been an important slave market, because I do not remember to have seen places of that kind in Augusta—I remember that right on the street in Hamburg fronting on the river, there were three or four long low houses with inner piazzas, not piazzas projecting out on the walk, but recesses, and there were benches all along in those recesses, or on three sides of them, and Negro men and women sitting there on those benches day after day. I do not know when I have thought of that place until now. Those were the houses of Negro traders, and the Negroes that sat there were for sale, and people who wanted to buy would come down and inspect them and strike a bargain if they could.

* * *

THE Chairman—How was it as to the feeling of the Negroes in regard to being sold off from the plantations?

Dr. Caldwell—There was very few planters that sold their slaves unless under compulsion; they generally did not want to sell them, and there were really very few sales of slaves made, except by those Negro-traders who went to Virginia and the more northerly of the Southern states, and bought the slaves there and sold them again. Almost every slave owner in this part of the country was ready to buy slaves rather than to sell. When planters had the money that was what they generally invested in; there was very rarely to be found a planter in this part of the country who wanted to sell a slave unless for some particular reason; some fault or some bad quality of character.

Mr. Hewitt—I would like to put in a word there. When the owner of slaves died, it frequently happened, of course, that there would be an administration upon his estate, and very ofter the Negroes were put up and sold at the administrator's sale to the highest bidder; I have seen that frequently, but they were most usually bought in by members of the family, unless the estate was in debt; if it was in debt, they would sometimes have to be sold to strangers, but that happened very seldom; indeed, the evils of slavery were not witnessed much in this part of the country. It was only upon plantations where the owner was an absentee and where the management was left to overseers, that those evils existed to any extent.

The Chairman—The colored people, of course, had some sort of relation which answered to them for matrimony. Did they select their partners themselves?

Mrs. Ward—Oh, yes; they would select their partners and have most domantic courtships, and the men would go every Saturday night to see their sweethearts. Their owners had to give them permission regularly to go on that errand, because if they went without permission they were liable to be taken up by the patrol. The darkey's greatest fear was of the patrol catching him.

The Chairman—Well, there were those attachments and practical marriages; did the husband and wife generally adhere to each other during life-time or for any long period?

Mrs. Ward—They preserved a show of living together at any rate, and they often did live together a long time.

Dr. Caldwell—My father's Negroes lived in families. Each family had their separate house, the husband and wife living together with their children as white people did.

Mr. Hewitt—Yes; that was very common, each family had a house with a little plot surrounding it, and could make it as comfortable as they chose. They were never compelled by their masters to marry, but if they married they were very frequently compelled to remain together; not always, but frequently. Large numbers of those marriages were adhered to even after the war closed. Where they were living together as man and wife their marriages were legalized by an act of our legislature, and large numbers of them continued to live together as they had lived during slavery.

Dr. Caldwell—But I remember after the war, and I suppose you (Mr. Hewitt) remember old man Eager, a carpetbagger, who drove a thriving trade by instructing the Negroes that they must be married over again, and telling them that they must have a license from him, and that he was entitled to $3 fee for each license he issued. They came in there by hundreds, and he would say, "Three dollars, my friend! Just take your paper." I believe he made $40,000 out of that license business.

Slavery - 1936

MARTINSBURG, W. VA.
JOURNAL

JUN 8 - 1936

A LINK TO SLAVE DAYS

One of the few surviving negro slaves of ante-bellum time, succumbed at Grafton last week. She was Mrs. Leah Crawford, aged 92, who was born in adjacent Harrison county where she lived on the plantation of her master until Lincoln's Emancipation Proclamation set her free.

Mrs. Crawford was one slave who had no love for her master because, as she related, she had to do "men's work." She was devoted to her mistress, however, up until the time of the latter's death.

After her freedom, which came when she was 19, she went to Pruntytown, where she married an ex-slave. After his death she remarried and survived her second husband.

West Virginia was listed as a slave State with other commonwealth of the Southern group.

In England, recently, occurred a celebration of the 100th anniversary of the death of Nathan Rothschild. That should interest intelligent colored people and white men and women that are victims of race and religious prejudice.

Nathan Rothschild, a Jew whose intelligence had made him rich, detested slavery; England wanted to free all slaves under the British flag, but lacked money to pay their value to their owners. Nathan Rothschild informed the English government that he would gladly put at its disposition the sum of 15 million pounds sterling, about $75,000,000, to pay for the slaves and they were set free, thanks to a Jew of German origin.

You might cut that out and send it to Chancellor Hitler.

Native African Woman, 115 Years Old, Dies On Plantation Near Selma

SELMA, ALA., Dec. 15.—(Special).—Dallas County's oldest resident, Sallie Smith, 115-year-old negro, and one of the few remaining native African slaves in this country, died Monday night at her home on the Quarles plantation at Bogue Chitto. She had lived there since she was bought when a young child just before the War Between the States. Her husband, Uncle Billy Smith, died many years ago. Surviving are a number of grandchildren, great-grandchildren, and great-great-grandchildren, many of whom now reside also on the Quarles place.

Sallie was stolen from her home in the Congo basin, 200 miles from the coast of Africa by a band of fierce Dahomeys. She and Uncle Billy, with members of the Tarkar tribe, around 107 in number, were sold to slave traders on the west coast and placed on the ship "Chiothilde" and transported to Mobile in 1859.

She was bought by Capt. Washington Smith, of Dallas County, grandfather of Capt. George P. Quarles, representative of this county and in command of Selma's A. N. G. unit, and placed on the Bogue Chitto place where she and Uncle Billy lived for their entire lives in America.

The funeral was held Tuesday afternoon at Bogue Chitto.

Last Summer motion pictures of the old woman were made by photographers from the Department of Agriculture. Last month Sallie was visited by a missionary from her native country.

Former Slaves to Recall Happy Days of Long Ago

Yule Celebration of Old Negroes Will Be Held in Atlanta Christmas Eve

Macon, Ga.

ATLANTA, Dec. 19 (AP)—Old Black Joes, sparse grey hair dotting their heads bending low, will gather here Christmas Eve to recount the days when they once were young and gay.

It will be the 21st annual Yule celebration of the Ex-Slaves' Association, numbering among its membership several who claim their age exceeds 110 years.

Favorite stories of the aged, dependent "darkies" will revolve around the Christmas "frolics" at the "big houses" of the ante-bellum plantations where they toiled as young people.

Still retaining the spirit which led each to claim his plantation was the best in the old days, the stooped Negroes will vie with each other in extolling the virtues of their masters, the kindnesses and generosities shown them, and the dependence the plantation owners placed upon them.

Rev. R. B. Holmes, 50-year-old president of the Holmes Institute which cares for indigent Negro youths, started the organization.

The object of the association, he said, is to make monthly visits to the homes of ex-slaves and "see that none shall suffer for the necessities of life during their declining years."

Only some 40-odd of the members will be able to come to the annual Christmas celebration, he predicted, feebleness of old age preventing many from moving from their homes.

To those who attend—and others who have no living relatives—the association will give Christmas gifts.

The program consists of a welcome by Holmes, a sermon by an Atlanta minister, and then the relating of pre-war stories by the old folks whose life now is lived chiefly in recalling the days of long ago.

eight decades ago.

There was no parade to "the big house," to "light-'ood" knots to show the way, no "'ol' Marssa" to carry on their shoulders, but gifts of food offered by the Ex-Slaves' Association to help sustain their dependent lives.

Deeply religious and fearing "the young folks now don't know God," they bowed their heads and shouted "Do Jesus" and "Yas Lawd," while a minister who didn't want "to appear narrow" prayed not only for the group, but "for our whole city, our whole country, our whole nation, and all the nations of the world."

The most vociferous "Amen Sister" was Lula Washington, born seven years "before freedom come" on a plantation near Randolph, Ala.

She didn't like Diana as a name because "it wasn't pretty," so she chose Lula on her marriage to one Henry Thomas when she was "13 going on 14." With hands covering her face, she gasped "we had 23 chilluns."

Nancy Buckins, a young woman on a Jones county, Georgia, plantation during the war, extolled the virtues of her master and attributed the fact that she didn't look her age to being able to sit down in the field and rest from cotton-chopping when she "got tired, without being beat."

"Sho, I was happier then," she said. "I had a good, rich boss, and eat what he eat. I can't get that now."

Corn-shucking contests with a heavy "spread of food" were the celebrations at her plantation on all occasions, including Christmas.

Henry Williams, one of the oldest of the ex-slaves, was 21 when Sherman's army marched into Atlanta. He was a house servant, and still could "mix a mint julep if dere was any cellar to go to and anything in de cellar."

The soldiers didn't bother their home, because "you see, my ol' marssa was a Yankee, too, and knew de big officers."

The meeting yesterday was the twenty-first annual Christmas party of the association established to aid dependent ex-slaves. The group old enough to remember old plantation life was only a small part of the crowd, but held the center of attention with their stories of by-gone days.

Religion Is Keynote as Ex-Slaves Hold Annual Gathering in Atlanta

Aged Negroes Recall Torchlight Procession and Other Ceremonies of Long-Past Decades at Christmas Eve Celebration.

Ex-slaves huddled around a small stove in the basement of a charity institution here yesterday to recall incidents of plantation [illegible] procession on Christ[illegible] eves of nearly

Savannah, Ga., News
December 26, 1936

CHRISTMAS COMES FOR EX-SLAVES

Their greyed heads bent low by the years, former slaves gathered at the Holmes Institution in Atlanta for the annual Christmas party given them. No "Ole Marsa" distributed gifts as in the days of long ago but white persons contributed presents and money for them. In the above picture Benjamin Johnson (left), 95, and Amelia Payton (center), 76, oldest living slaves in Atlanta, are shown receiving presents from Bertha Louise Holmes, wife of the founder of the Holmes Institution. (Associated Press Photo).

Dublin, Ga. Courier-Herald
December 24, 1936

Little Band of Ex-Slaves Meet in Atlanta and Talk Of Days Before "The War"

By THOMAS A. DOZIER

ATLANTA, Dec. 24. (U.P.)—They numbered but twenty-five, did the little band of ex-slaves that met in Atlanta for a Christmas party today.

Their woolly cotton-white heads, shaky with the unsteadiness that comes with old age, nodded and bobbed with pleasure as they swapped stories of the past.

It was the 21st annual convention of the ex-slaves assiciation, begun and sponsored by a negro preacher, the Rev. R. B. Holmes, who heads Holmes institute, a negro charitable organization.

Every year, the Rev. Holmes sends out his invitations to the fast-dwindling group of freed slaves. And each year as many of them as possible try to make the journey.

They once numbered hundreds at their annual Christmas party, but today scarcely more than a score were able to leave rambling shanties and make the trip to Atlanta.

But although they were few, they seemed to enjoy themselves. And when they were finished they vowed they would come back again next year—if enough of them are able.

Today's meeting was like a chapter from "Gone With the Wind.'

They sang the old songs. They told rare stories. And they offered prayers for their dead masters and fellow slaves.

Many of them claiming to be over 100 years old, the darkies told how they had labored for their masters in the days "befo 'de war."

They told of the kindnesses shown them at Christmas time by their masters and occasionally of an injustice done them by 'Po' white trash."

Led by a large negro mammy at the piano, they sang "Swing Low Sweet Chariot", and intoned weird unnamed negro spirituals, chants that once rang through the cotton fields of the old South. Paying tribute to the season, they sang a few of the better known Christmas carols.

They ate a Christmas dinner spread for them by the association. The poor received gifts in the form of needy supplies, and bits of loved luxuries, such as plugs of chewing tobacco and cans of snuff.

After the dinner, they gathered about the fire and told stories.

Uncle Ben, who used to belong to the whites, down in Wilkes county, told of the Christmases he could remember before the war. Then he told of the contrast that existed in the sadness that marked the Yuletide season while the white

EX-SLAVES HOLD ANNUAL OBSERVANCE

BIRMINGHAM, Sept. __ (ANP) Birmingham's ex-slaves chanted old time songs at the annual anniversary services held Sunday at a C.M.E. church at which the Rev. S. E. Willoughby, of Norwood Methodist church, preached the sermon. Associated Negro Press. Mon. Aug. 31, 1936

Whites were invited to the Services and sat in a special reserved section. The program was planned and arranged by "Uncle" Simon Phillips, president of the Alabama Ex-Slaves association.

Slavery-1936

Aged Former Slave Dies In Confederate Home

6-13-36

Special to Journal and Guide

ATLANTA, Ga.—"Ten Cent" Bill Yopp, so named because he charged a dime for any task he performed, died in the Confederate Soldiers' Home here, after a life of devotion to his "white folks."

The last of a rapidly fading era, Yopp, a former slave, was admitted to the Confederate home in 1920, through an act of legislature, along with a gold medal in recognition for his loyalty to the "lost cause."

After the war, though given his freedom, Yopp gave all his earnings to impoverished white families keeping barely enough for his own upkeep. He kept post at the door of the legislature "lobbying" for a bill granting spending money to Confederate veterans. Finally passed, the measure gave old soldiers a dollar a week for spending change. He followed his master to the front as a body servant and when he was wounded, nursed him back to health.

Jackson, Tenn. Sun
June 25, 1936

Old Records Reveal Low Prices of Early 1800's

Several m re interesting records from the old Madison county courthouse have been shown recently; with dates of the ancient papers going back almost to the beginning of Jackson as a town (1822).

One of the ancient discoveries is a judgment for a debt of $12.02, the date being 1824. Across the small piece of paper, now yellow and stained by moisture, is the word, "judgment," written in longhand. The account is as follows:

"Mr. Joseph Cock, in account with Jona Currin.

"1 four-point blanket	$2.50
"1 Cassimere shawl	$6.00
"1 pr. Morocco shoes	$2.50
"10-16 pound shoe thread	.39
1 pound powder	.63
	12.02"

Glancing at Mr. Cock's account we learn that shoes were sold at a rather low price in that day, especially since Mr. Cock purchased "Morocco" shoes. (The rest of us, perhaps, would have been content with just plain shoes, which probably could have been bought at a still lower price).

Also, $2.50 sounds pretty reasonable for a good blanket, which makes us wonder why Mr. Cock didn't pay the bill when it fell due.

Another of the old courthouse "discoveries" is a judgment in 1828 against a man for non-payment of a slave debt. It is as follows:

"For the consideration of the hire of negro man slave, Cato, for year 1828 I promise to pay Peter Sneed by the first day of January next the sum of ninety dollars. Witness my hand and seal, February 23, 1828."

(Signed)
N. CARROTHY.

On the reverse side of the note may be seen: "Received of the within note forty-five dollars this 22nd day of July, 1828, the credit not subject to any interest until the within note becomes due."

A third Madison county courthouse "find" is another judgment, as follows:

"The estate of John R. Collier, to Alexander Braden.

"Rent of Smith's tools for one year	$15
"Hire of one negro 1½ months	$15
	$30

"January 1, 1826."

Trying to figure out what Smith it was who owned the above tools would be quite an assignment, obviously, at this late date; we simply know that it cost somebody $15 to use them one year. The cost of hiring the negro for a year might not seem so high when one takes into account the fact that board and keep was also provided for the slave.

Birmingham, Ala., Labor Advocate
June 18, 1936

NO PARALLEL IN HISTORY

Speaking of the Negro's loyalty to his Southern white folks during the war, the late Henry W. Grady, of Georgia, said in one of his great addresses:

"History has no parellel to the faith kept by the Negro in the South during the war. Often five hundred Negroes to a single white man; and yet through these dusky throngs the women and children walked in safety, and the unprotected homes rested in peace. Unmarshaled, the black battalions moved patiently to the fields in the morning to feed the armies their idleness would have starved, and at night gathered anxiously at the big house to 'hear the news from marster,' though conscious that his victory made their chains enduring. A thousand torches would have disbanded every Southern army, but not one was lighted. When the master going to a war in which slavery was involved said to hs slave, 'I leave my home and loved ones in your charge,' the tenderness between man and master stood disclosed. And when the slave held that charge sacred through storm and temptation, he gave new meaning to faith and loyalty. I rejoice that when freedom came to him after years of waiting, it was all the sweeter because the black hands from which the shackles fell were stainless of a single crime against the helpless ones confided to his care."

Centre, Ala., News
April 24, 1936

CHEROKEE'S MONUMENT TO NEGRO

Cherokee County citizens have raised a fund for a monument too Moses Hampton, a Negro of pioneer days, who did much for humanity. They have let the contract for a marble marker, which will be placed over his grave. Hampton is said to have invented the brush system of ginning cotton and to have done many wonderful things for Cherokee County during his remarkable career.—WILL I. MARTIN, in the Gadsden *Times*.

When white surveyors found it difficult to su vey the plateau of Centre, his Master (Mr. Ham ton) told the projectors that Mose could handle tl survey—which he did. In his declining days Mo told the writer often, and proudly, that he toted tl surveyors' chain "and helped lay out this Town. He was innately too modest to claim credit due.

Meanwhile he (Mose) manufactured furnitu —some of which is yet in existence—cotton gins *cetera*, and invented the brush system in gins. H was a builder, and not only helped erect Cedar H edifice at Leesburg, about 100 years ago, but w a pillar in that (Southern Methodist) Church. H was a Preacher of great spiriual power, and it is r lated that on one occasion, when an Evangelist fail to appear, "Old Mose" preached and 50 conversio were had at Cedar Hill. When the other "whi folks" at Centre, Mountain Springs and contiguo churches and brush-harbors failed to provoke a st Moses Hampton was requisitioned. He frequent the Methodist Church (now Hugh Jordan-Glov Johnson residence), when not at service in his o Church "down 'Possum Trot," and we yet see h imposing form in the "amen corner," to right of t pulpit, and—such eloquent prayers!

Mose bought his freedom before the Civil Wa counseled moderation during its throes, and wh Carpetbaggers plundered the South during Recc struction "Old Mose" invoked charity and patien for both races; patriotic to the end.

Mose somewhat favored the immortal Maj Thomas B. Cooper, with whom he worked contem poraneously; both large bodies, and each wore wh

was then known as "possum-bellied breeches." I
(Mose) died at 80, on the first day of Septembe
1885, and his bleesed body was interred at the nc
neglected Negro cemetery hard-by Fairview.

Strange As It Seems

By JOHN HIX

For further proof address the author, inclosing a stamped envelope for reply.
Registered in U. S. Patent Office

WILLIAM E. MACFADEN SERVED AS A POLICE JUDGE. at Redondo Beach, Cal., AT THE AGE OF 21-2 YEARS BEFORE HE BECAME AN ATTORNEY
IN 12 YEARS OF FOOTBALL THE BETHANY COLLEGE, W. VA. FOOTBALL TEAM WON A TOTAL OF ONLY 12 GAMES.. 1923-1934
ALL MALE GEESE IN PATAGONIA ARE WHITE AND ALL FEMALES ARE BROWN
"DIXIELAND" WAS ONCE ON MANHATTAN ISLAND!
OWNED BY A SLAVE-HOLDER NAMED DIXIE, A LARGE PLANTATION ON MANHATTAN ISLAND WAS KNOWN AS DIXIE'S LAND AND CAME TO BE REGARDED AS A "HEAVEN" BY THE WELL-TREATED NEGROES... ANTI-SLAVERY FEELING FORCED REMOVAL OF THE SLAVES TO THE SOUTH WHERE THEY PINED FOR THEIR NORTHERN "DIXIELAND PARADISE"
11-6-36

NORTHERN DIXIE . . .

"I wish I was in de land ob cotton . . ."

But, strange as it seems, the original "Dixie" was not a "land ob cotton!" It was situated on Manhattan Island, New York.

Whether or not the name "Dixie," as applied to the South today, was derived from the kind hearted northern slave-owner of that name is difficult to ascertain, but it has been conclusively proven that he had a plantation on Manhattan Island in the late 18th century known to his negroes as "Dixie Land" long before the South was called "Dixie."

Dixie was forced to send his slaves South at the outbreak of anti-slavery sentiment in the North. It seems quite plausible that these negroes might have lauded their one time "slave-heaven" on Manhattan Island to their fellows in the South. Thence through the strange evolution which changes words and expressions, it is easily possible that it was thus "Dixieland" came to apply to the South itself.

Other versions of the name derivation conflict, however. It is believed by some authorities that "Dixie" was a corruption of the name for the dividing boundary between the North and the South, the Mason-Dixon line. Others contend that because in old Louisiana French ten-dollar bills bore the French word, 'Dix," on their backs, Louisiana became known as "the land of the Dixies," and finally "Dixieland." Obviously, it is rather difficult to determine whether or not "it's true what they say about Dixie."

JUDGE AT 21 . . .

With one year completed at the University of California law school in San Francisco, William E. MacFaden was appointed Police Judge of Redondo Beach in June, 1934.

Continuing his education at Loyola School of Law in Los Angeles, MacFaden was admitted to the bar in June, 1936, two years after his appointment as a judge!

Slavery - 1937

Jacksonville, Fla., Times-Union
December 5, 1937

Fort George Island Was Once Entry Port for Negro Slaves

By E. V. W. JONES,
Associated Press Writer.

Florida was the landing place of thousands of negro slaves who later worked on Southern plantations.

Zephaniah Kingsley, a Scotchman from New England, bought an estate on Fort George Island, at the mouth of the St. Johns River, in 1804, and kept a fleet of schooners running between his plantation and Africa.

It was reported that Kingsley had a treaty with a great African chief who delivered prisoners of war to the Floridian's agent, a man named Reuter, who kept them at the Congo River until Kingsley's ships came for them.

These cargoes of human freight were landed at Fort George Island as wild savages straight from the fastnesses of the Dark Continent. They were kept upon the island until "tamed and classified" as to their abilities, their owner recorded.

After being "tamed", the negroes were put through a school. They were taught enough of the English langnuage to understand instructions and were trained in some manual labor.

If he displayed intelligence and skill, a slave was assigned as an artison or a house servant. If his mentality was low or he displayed too much will of his own, he was assigned to field labor.

When sufficiently trained, the negroes were sold, principally in the Carolinas and Georgia. It was said a slave cost between $25 and $50 to import and train, and brought $1,000 to $1,500 after "graduation" from Kingsley's school.

The slave trader grew immensely rich. He bought numerous tracts of land in Duval County where he planted crops or cut timber. His harvests were enormous, and the various estates were useful in training newly arrived savages.

Kingsley wrote a book in which he defended slavery. It was published in 1829 and was entitled: "A Treatise on the Patriarchial System of Society as it Exists Under the Name of Slavery."

In it he claimed that bringing ignorant savages out of the heart of Africa into the light of civilization, training them in language and useful occupation, was "not only humanitarian but of a great economic benefit to society."

"Slavery is a necessary state of control from which no condition of society can be perfectly free," Kingsley wrote. "The term is applicable to and fits all grades and conditions in almost every point of view whether moral, physical or political. It certainly is a mistaken notion that the progress of labor guided by the accidental impulse of single individuals is greater than that of systematic co-operation directed and controlled by a skillful mechanic and economist under the patriarchial government."

The Florida slave trader continued his traffic throughout the second Spanish occupation. It is recorded that American gunboats put a stop to the importation of Africans to Florida after the change of flags.

Kingsley died in 1843. He rewarded many of his slaves with their freedom upon his death.

Charleston S. C. News & Courier
December 3, 1937

Palmetto Garage
Church, Hayne & Pinckney Streets

Legal Notice

STATE OF SOUTH CAROLINA, COUNTY OF CHARLESTON, IN THE COURT OF COMMON PLEAS. SUSAN MANIGAULT McCANTS AND JULIAN B. WESTON, Plaintiffs vs. JOHN DOE and RICHARD Roe, as unknown heirs of Abby D. Munro, and as unknown beneficiaries under the Trust Deeds of Abby D. Munro to the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully held in Bondage, and for improving the Condition of the African Race, recorded in the R. M. C. Office for Charleston County in Book A-39, page 62, and Book C-23, page 230, and Book T-25, page 291, PENNSYLVANIA SOCIETY FOR PROMOTING THE ABOLITION OF SLAVERY AND FOR THE RELIEF OF FREE NEGROES UNLAWFULLY HELD IN BONDAGE AND FOR IMPROVING THE CONDITION OF THE AFRICAN RACE, and also all other persons unknown claiming any right, title, estate, interest in or lien upon the real estate described in the Complaint herein, Defendants. SUMMONS FOR RELIEF.

TO THE DEFENDANTS ABOVE NAMED:

YOU ARE HEREBY SUMMONED AND REQUIRED to answer the Complaint in this action, of which a copy is herewith served upon you, and to serve a copy of your answer to said complaint on the subscribers at their offices 51-53 Broad Street, Charleston, S. C., within twenty days after the service hereof, exclusive of the day of such service; and if you fail to answer the complaint within the time aforesaid, the Plaintiffs in this action will apply to the court for the relief demanded in the Complaint.

STONEY, CROSLAND & PRITCHARD
Attorneys for Plaintiffs.

Charleston, S. C.
November 24, 1937.

TO THE DEFENDANTS ABOVE NAMED:

PLEASE TAKE NOTICE that the Complaint in this cause was filed in the office of the Clerk of Court for Charleston County, Charleston, S. C., on the 24 day of November, 1937.

STONEY, CROSLAND & PRITCHARD

NOTICE OF PENDENCY OF ACTION

(CAPTION AND TITLE OF ACTION THE SAME AS IN THE ABOVE PUBLISHED SUMMONS).

NOTICE IS HEREBY GIVEN That an action has been commenced and is now pending in this Court upon the Complaint of the above named Plaintiffs, Susan Manigault McCants, and Julian B. Weston, against the Defendants, John Doe and Richard Roe, as unknown heirs of Abby D. Munro, and as unknown beneficiaries under the Trust Deeds of Abby D. Munro to the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the Condition of the African Race, recorded in the R. M. C. Office for Charleston County in Book A-39, page 62, and Book C-23, page 230, and Book T-25, page 291, Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the Condition of the African Race, and also all other persons unknown claiming any right, title, estate, interest in or lien upon the real estate described in the Complaint herein, for the purpose of determining adverse claims and rights of the parties, respectively, and to quiet title to the real estate hereinafter described.

That the property affected by this suit was at the time of the commencement of this action, and at the time of the filing of this Notice, in the Town of Mt. Pleasant, State of South Carolina, and described as follows:

Susan Manigault McCants Tract

"All that lot of land in the Town of Mt. Pleasant, County of Charleston, State of South Carolina, described as follows according to a survey and plan made thereof by J. B. Weston, L. S., in September, 1929, situate at the south corner of Venning and Bennett Streets: beginning at the intersection (marked by an iron pipe) of the southeast line of Venning Street (35 feet wide) and southwest line of Bennett Street (50 feet wide); thence eytending along the southwest line of Bennett Street south 41 degrees 293 feet, 3 inches to a corner (marked by an iron pipe) thence extending south 48 degrees 51' west 161 feet 3 inches to a corner (marked by an iron pipe); thence extending North 35 degrees 38' west 93 feet 11 inches to a corner (marked by an iron pipe) on the southeast line of Venning Street; thence extending along the southeast line of Venning Street, north 49 degrees east 152 feet 6 inches to the place of beginning."

Dawson-Weston Tract

"All that lot of land in the Town of Mt. Pleasant, Charleston County, State of South Carolina, described as follows according to a survey and plan made thereof by J. B. Weston, L. S., in September, 1929; beginning at a corner marked by an iron pipe on the southwest line of Bennett Street (50 feet wide) at the distance of 93 feet 3 inches southeast from its intersection with the southeast line of Venning Street (35 feet wide); thence, extending along the southwest line of Bennett Street south 41 degrees 293 feet 3 inches to a corner (marked by an iron pipe); thence, extending south 48 degrees 46' west 170 feet to a corner (marked by an iron pipe); thence extending north 35 degrees 38' west 93 feet 11 inches to a corner (marked by an iron pipe); thence extending north 48 degrees 51' east 161 feet 3 inches to the place of beginning.

The above described tracts being the same property conveyed to the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully held in Bondage and for Improving the Condition of the African Race by deeds, dated April ____, 1894, and recorded in the Office of the Clerk of Court for Berkeley County in Book C-4, page 96, and the R. M. C. Office for Charleston County in Book A-39, page 62, and in the R. M. C. Office for Charleston County in Book C-23, page 23.

STONEY, CROSLAND & PRITCHARD
Attorneys for Plaintiffs.

Charleston, S. C. News & Courier
December 25, 1937

ABOLITIONISTS AID COUNTY NEGROES

Pennsylvania Society, Helper of Laing School, Brought into Litigation Here

The unknown beneficiaries of trust deeds involving the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the Condition of the African Race have been summoned to answer a complaint filed in the court of common pleas here.

Attorneys do not expect any answer. The litigation was described as a "routine matter" to clear titles to properties in Mount Pleasant held by Mrs. Susan Manigault McCants and Julian B. Weston, both of Mount Pleasant.

The Pennsylvania Society for promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the Condition of the African Race means little more than twenty-nine words in an unusual combination to most Charlestonians. It has been the benefactor of many negroes of this section, however, and it still aids in the education of Charleston's young.

The late Abby D. Munro, who also is mentioned in the legal papers recently filed by Stoney, Crosland & Pritchard, attorneys for Mrs. McCants and Mr. Weston, purchased the property in the latter part of the nineteenth century from L. Schnell, Helen S. Whaley and Pauline S. Heyward. She established a home for destitute negro children.

Miss Munro conveyed the premises to the Pennsylvania Society . . . which, because of its name, obviously must have been organized years before. The conveyance was conditioned on her being allowed to use the home as a haven for destitute children.

Miss Munro died July 7, 1913. The home was carried on for some years under provisions of a trust. In 1920, the buildings were destroyed by fire and no money was available to replace them. As a result, conditions of the trust could not be continued.

The Pennsylvania Society, Etc., did not abandon its interest in Charleston. In cooperation with the county of Charleston, it maintains the Laing school, a primary institution for Mount Pleasant negroes The county pays five of the ten teachers and the society pays five. In other respects, the school is part of the public school system and is operated under the superintendent of education's office.

Slavery-1937

'Scarlett O'Hara' Mammy Dolls Are Made In WPA's Sewing Rooms

Telegraph 2-23-37

Mrs. M. H. Parham, WPA sewing class teacher, who is standing, and Mrs. Alma Barfield, seated, are putting the finishing touches to another Scarlett O'Hara mammy doll which will be added to the others on the table in front of them. Mrs. Parham originated the doll, named after Scarlett O'Hara's mammy in the popular book, Gone With the Wind.—The photo is by Metro Studio.

Macon Ga.

By BEVERLY WALLACE

Stern but devoted-looking Scarlett O'Hara mammy dolls, inspired by that dauntless Negro mammy in the current best selling novel, Gone With the Wind, are being made with a marked degree of skill by women of the WPA sewing rooms here.

Fresh in starched calico dress white apron and cap, each Scarlett O'Hara mammy holds a small pink and white baby to her voluminous bosom. On her shining black face one can detect that same love and loyalty Mammy in the book felt for her "folks." Her independent way of standing and the way her shoulders are squared back are indicative of her ability to "boss" and care for others.

With a clear idea of what the pre-War Between the States mammy was like, Mrs. Parham set about creating just such a mammy as Margaret Mitchell pictured in her book, Gone With the Wind. All of her life Mrs. Parham has been designing and sewing things and for many years was in charge of the Y. W. C. A. sewing room. When the WPA sewing classes were organized she was put in charge of the one in the old fire station. When her superior suggested one day that she create a doll for the women in her class to copy, Mrs. Parham set about doing it, and the Scarlett O'Hara mammy is the outcome.

Nothing Skimpy.

Mammy is built along very generous lines, both as to figure and clothing. Her black and white calico dress could go around her several times if the pleats and gathers were lacking, but true to the old-time mammies, nothing "skimpy" must go on her.

Like her outer garments, her underclothes are practical and old-fashioned. None of these new, fancy "skimpies" and snuggies" for mammy—her drawers are frankly old time knee-length pantalettes, while her slip is a full petticoat which comes almost to her shoe tops. Her shoes, made from black type-writer covers, are full length too, and are laced high above her ankles.

A puff cap sits far down on her fuzzy gray hair, fashioned from a salt and pepper zephyr, and her immense white apron covers almost her entire front and ties with a large stiff bow in the back.

The blue-eyed baby, in contrast to mammy's plain and practical costume, is clothed in lace-edged cap and a thin nainsook dress and slip also edged with lace. Although his—or her—arms are outstretched as though he must be an active and vigorous child, mammy looks as though she can handle her charge with little difficulty.

The women haven't decided what the baby is named; that is left to the purchaser. Some of them claim it must be the heroine, Scarlett O'Hara of the book, while others say it is her son, Wade. Others, however, might as well claim it is Scarelt's mother, Ellen, for mammy nursed them all.

Tourists Like Mammy

Tourists who visit the gift shop at 524 Mulberry street, which the WPA women operate, "just go wild" over Mammy, according to Mrs. W. W. Bennett, supervisor of the WPA homemaking centers.

"Particularly if they've read the book, they like mammy and if they haven't, they do anyhow," she said. "The only trouble is that they are made by hand and it takes a good while to make one, so that the demand is greater than the supply."

Concessions have been obtained in a St. Petersburg, Fla., a Charlotte, N. C., and a Saint Simons island gift shop to sell the dolls. While a commission will go to those shops, the balance will be given to the WPA women who make them.

Proceeds from other articles sold in the Mulberry street shop likewise go to the women, with the exception of 10 per cent which goes to pay for lights, water and other expenses of operating the place. The rent is donated by the owner of the building.

Each doll sells for $1.50, which, with the 10 per cent deduction and the cost of materials, nets the maker around $1.10, Mrs. Bennett said.

The WPA women also make another type of mammy doll, not known however as a Scarlett O'Hara mammy. Instead of holding a baby in her arms the other doll balances a hand-wove pine-straw basket of clothes on her head. Some customers prefer that mammy, but generally the other is most popular.

"Without a doubt, these two dolls are the most popular articles the women have made for their shop," said Mrs. Bennett. "The appeal which Mammy in Gone With the Wind made, has created a love for such a mammy and has helped us sell them."

One of the dolls was sent to Miss Mitchell. At the time, Faith Baldwin, another popular novelist, was visiting Miss Mitchell and wanted the Scarlett O'Hara mammy. Miss Mitchell gave it to her and when the WPA women heard of it, they immediately dispatched another one to her.

Augusta, Ga. Herald
January 17, 1937

NEGROES FOR SALE"

THE "Norfolk Day Book" reported on January 7 1862, the following item: "The following sale of negroes took place in this city yesterday. The sale was conducted by J. J. Moore, auctioneer, and considering the times, the prices realized very good: Betty, 65 years old, $300; Ida, 60 years old, $400; Caroline, 11 years old $475; Lemuel, 32 years old, $550; Luisa, 18 years old, $660; Lizzie, 17 years old, $535; Wiley, 80 years old, $1."

The Charlotte (N. C.) News sees as the chief tragedy in that item the fact that this aged man Wiley, who had no doubt served his master well, was shunted aside in his final years at a price of $1. Our thought, as we read it, was that civilization, headed in the right direction, travels a long way in 75 years. It hardly seems believable in this good year of 1937 that a business transaction, involving so much human tragedy, could be reported in so matter of fact a fashion.

HAPPY OLD SLAVE VISITS ROOSEVELT

Times

Servant of Andrew Johnson Is Brought From Tennessee at President's Request

2-18-37

HAS A CANE AS MEMENTO

Insists There Never Was Man Like 'Marster' but Host Is 'My Kind of Folks'

Telegraph,

By The Associated Press.

WASHINGTON, Feb. 17.—A happy old Negro whose memory recalls his slave days sat in the White House study today and chatted with President Roosevelt for nearly an hour.

"Mr. Roosevelt," he said afterward, "is my kind of white folks."

The old man was William Andrew Johnson, 79, who once was owned by President Andrew Johnson and later served as his personal servant. He was brought to Washington from his home at Knoxville by secret service men. Months ago when Mr. Roosevelt visited the Tennessee city the former slave tried unsuccessfully to meet him. When the President heard about it he arranged today's meeting.

The gray-haired Negro said the President and he "talked about all sorts of things."

"They let me in," he continued, smiling happily, "and the President

had me to sit down. I got up, but he says, 'Don't get up now, you'll wish you hadn't before the day is over.'"

Johnson, who was to be escorted about Washington by secret service operatives, was particularly proud of a silver-headed cane Mr. Roosevelt gave him.

"My old one is about wore out," he said. "I've got one now that will stand me."

"I told him about when President Johnson died," he continued. "I slept with 'the marster' six days and six nights down in Tennessee after he had a stroke." President Johnson died in Carter County, Tenn., on July 31, 1875.

"I was only 18 or 19 when he died," the Negro said, "but in them days, you know, boys were just like men."

The old Negro proudly displayed browned and time-worn pictures of his old master and members of his family.

"I waited on them all," he said, "and I told Mr. Roosevelt about all my white people."

He said Mrs. Johnson—"the old missus"—taught him how to cook. "I've still got a whole lot of the recipes old missus used to have," he added boastfully. "They tell you how to make good cakes and bread and all the other things we had down in Tennessee."

Members of the Johnson family sometimes had the former slave to visit, the latter said, explaining with a smile: "They treat me just like I was one of the family."

Saying that "there never was a man like Andrew Johnson," the Negro said the Tennesseean "looked a lot like President Roosevelt." He handed around a picture of Johnson, and said he noted similarities between it and photographs of Mr. Roosevelt.

Asked whether he had been nervous when he visited the Chief Executive today, Johnson replied:

"No sir, not a bit. You don't get nervous with a man like that. He's just like Andrew Johnson."

Later Johnson was heard in an informal broadcast over national networks.

The Negro said President Roosevelt told him that, "I have been trying to see you for a long time."

"I've been trying to see you for a long time, too," Johnson said he replied.

MACON-MADE 'GONE WITH WIND' DOLLS SELL RAPIDLY OVER U. S.

Local WPA Workers Receive Orders and Inquiries From Several States

Sale of the "Gone With the Wind" mammy dolls, made by WPA women here, is approaching the stage of a small industry, according to Mrs. W. W. Bennett, supervisor of the work room where the dalls are made.

From 17 states, she said, orders have come for the dolls, and inquiries and requests show no signs of stopping.

The dolls are made to represent the Negro mammy in Margaret Mitchell's best seller. Dressed in typical Negro mammy clothes and with a smaller doll in their arms, the dolls also proved a best seller.

So fast do the dolls sell that Saturday not one was left in the salesroom of the project on Mulberry street. WPA women are kept busy trying to fill the orders.

Each day, said Mrs. Bennett, around 20 dolls are shipped out of town. Then, too, orders are taken and sales are made at the store, and the dolls also are sold at a local hotel.

A percentage from each sale goes to the upkeep and overhead of the store, while the rest goes to the maker of the doll.

Fame Far Reaching.

Mrs. Bennett said also that she frequently receives letters which were sent to Margaret Mitchell asking where the dolls could be bought. Persons who had heard of the dolls had written the author, giving her orders. Mrs. Bennett also exhibits clippings from various newspapers, attesting to the far-reaching fame of the dolls.

Recently, one of the dolls brought $300 at an auction sale in Miami. The sale was conducted by Harry Richman, famous orchestra leader, at a benefit for flood sufferers.

And, each day, the supervisor receives additional orders from tourists who have purchased the dolls here. So as the orders increase, the women of the project either will have to increase their output, or additional workers will be needed to fill the demand.

Sylacauga, Ala., Advance
February 18. 1937

Civil War Events In An Old Newspaper

Southwestern Baptist Weekly Is Owned By Tony Fields, Negro

An interesting picture of events in the South during the war between the States was presented in three old newspapers brought to the Daily Home office by Tony Fields, 73 year old negro farmer, of near Renfroe.

Fields exhibited copies of The Southwestern Baptist weekly news publication printed in Tuskegee in October and September 1861. He bought them several years ago from an Oxford negro woman, who was born in slavery.

The following item from Sylacauga was especially interesting in that the name of the neighboring town was spelled "Sylla caugga:"

"The Syllacaugga Soldier's Aid Society furnished a number of jackets, coats, gloves and pants for soldiers of the Confederate Army." The brief news bit was signed, "Mrs. George Hill, president."

One of the newspapers contained an account of the engagement between Floyd and Rosencranz in Northern Virginia. Excerpts follow:

"Kentucky is being rapidly occupied by Confederates and Federalists. Her neutrality will end in the most devastating civil war known in the history of the bloody tradegy now being enacted . . . " "Nothing new from Missouri. The Confederates are maintaining their ground. General A. S. Johnston, of California is at Columbus, Ky. He is one of the ablest generals in the Confederate service." — Talladega Home.

Old Underground Railway Station Found in Ohio

WILMINGTON, Ohio. — What is said to have been a part of the famed "underground railroad" of pre-Civil War days was uncovered here Saturday when workmen wrecking an old house on the Wilmington-Xenia road discovered a "false fireplace."

Behind the fireplace was a small cubicle, large enough to hold several persons. The "U.G.," as it was often called, was neither underground nor a railroad, but it did have "depots," such as the one found in the old house here.

The regular route for fleeing slaves generally was through two of Ohio's most rugged river countries, Brown and Clermont, both of which offered natural cover as well as the aid of sympathizers, once a fugitive reached them.

First Ohio Railway

Historians say the first rumors of underground railroad activities in Ohio on an organized scale followed the removal to Ripley of an itinerant minister, the Rev. John Rankin, who had left Kentucky after years of denouncing slavery from the pulpit.

His home was situated on the Ohio bank, overlooking the Kentucky side, and its lighetd windows became a beacon to the runaways. One of the minister's sons, who served under General Grant in the Civil War, told after his father's death of numerous attempts by slave-owners to search the Rankin house, all of which proved futile.

Sons Did Conveying

"All my father did in the aid of fugitives was to furnish them food and shelter," he said. "The sons, of whom there were nine, did the conveying away."

From the Ohio River, the underground railroad's route branched in many directions, always bearing to the North and the Canadian border, its eventual goal.

Columbia, S. C. State
April 11, 1937

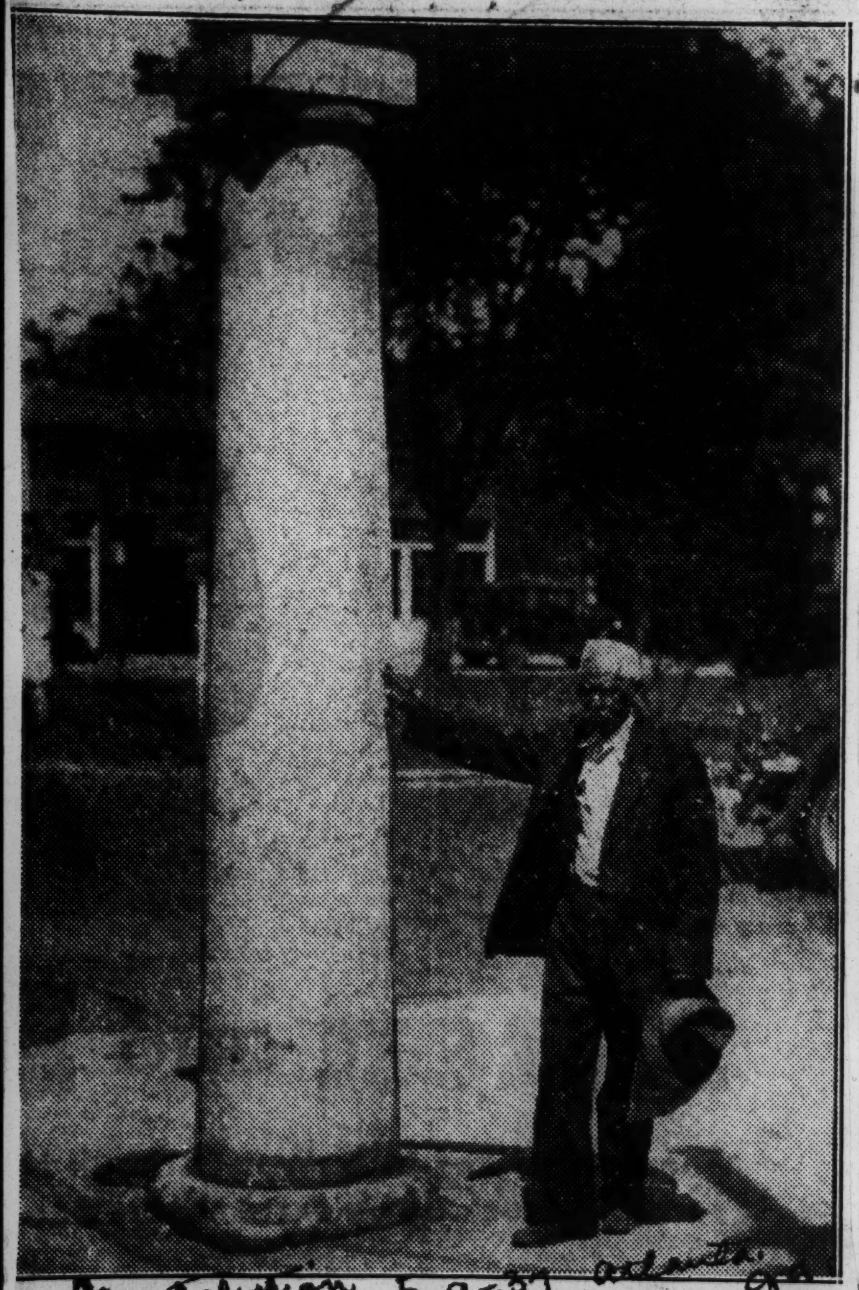
Slave Gallery Remains.

Edgefield Advertiser.

Mr. Heath says historic old Sweetwater church is the only church in this section that still has the gallery intact which was occupied by slaves. The Negro people then were members of the same churches with the white people and occupied a gallery especialy arranged for them. We can recall when Gilgal church had such a gallery and so did Antioch until the building was remodeled or improved with funds donated by the saintly Miss Gelle Richards, who is remembered by some of the older members of Antioch.

Slavery-1937

Superstition, Pride Preserve Slave Column



Constitution 5-9-37 Augusta Ga.

Constitution Staff Photo—Rogers.

Roy Redfield, 80-year-old former slave, is shown above as he posed alongside one of Augusta's most precious relics of ante bellum days—the single existing column of the old slave market, at Fifth and Broad

Landmark of Ante-Bellum Augusta Held in Awe by Slave Descendants

Column in Sidewalk on Broad Thoroughfare Withstands Tornado and City's Threat to Remove It; Grocers Champion Relic's Preservation.

AUGUSTA, Ga., May 8.—Whether it has been preserved by a supernatural power or through the tender administrations of a tradition loving people, the fact remains that the single column of the old slave market at Fifth and Broad streets here is one of the prized old landmarks of this city.

Leading Augustans assert the column has been kept intact because of its historic significance, that it is one of the links which bind the present prosperous and flourishing city with its historic past.

Constitution 5-9-37

But "grapevine" among the superstitious negroes taboos the column. It is the one remaining untouchable. They hesitate to approach it too closely and report has it that no negro will take the job of removing it, as has been threatened several times in the past.

One "Struck Daid."

"Ef anybody tries to move dat column, he gits struck daid by litenin'," one old darky said. "De Lord looks atter it. Ah wouldn't try it. Why, one nigger was struck daid when he started to move it."

And that's the belief of that portion of Augusta's negro contingent.

Augusta, Ga.

Roy Redfield, born in slavery, was at last induced to place his hand on the column. He was reluctant to do so even though he vowed he did not suscribe to the superstition advanced by others.

He asserted Mrs. Margaret Wright was his "mistus" and owner, that he remembered the old slave market before a tornado leveled the entire structure with the exception of the single column, which still stands in the middle of the sidewalk in front of the grocery operated by I. A. and C. B. Easterling, brothers.

Saved by Petition.

The fact that the column has survived so many destructive forces has endeared it to the Easterlings. When a motorist drove his automobile into the post several months ago, and the city authorities threatened to have it removed as an impediment to pedestrians, the Easterlings petitioned officials to permit them to restore the column and to retain it as a relic of the old days. The petition was granted, and it still stands.

It is about 12 feet tall, and 18 inches in diameter. It is made of concrete. About half way up, one sees where it has been patched where the automobile broke it down. The fact that the driver of the car demolished half of the column and was not injured too seriously, does not, however, affect the belief of a portion of the native negro population that those who would destroy the column will be destroyed themselves. They cling to that belief, all of which is in favor of preservation of the historic relic.

Broad street, incidentally, is said to be the widest vehicular artery in America. It is 170 feet wide.

Nashville, Tenn. Tennessean—M'n April 7, 1937

Communications

LOYALTY

To the Editor:

When I was a small boy I lived in Haywood County, Tennessee but I was old enough to know something of the conditions existing there during the War Between the States. There were many large plantations in that county and the owners were slave owners. The negroes in that county were in excess of the white people.

During the latter part of the war practically all of the able-bodied white males, from 17 to 50 years of age, were enrolled in the Confederate army, leaving the old men and the women and children at home with the negro slaves. When the Confederates were driven from that division of the state by the Yankees, they placed small squads of soldiers in many of the towns in that section, some of whom committed depredations including the driving off of horses and other live stock and robbing some homes.

The negroes knew that their freedom was at stake and that if the Yankees won they would be freed, but if the Confederates won they would remain in slavery. They had charge of all the live stock on the plantations and were producing crops to support the white people and care for the live stock as well as to free the slaves. A number of the negro men on any plantation could have struck the old man who was managing the plantation on the head ending his career and then mounted horses and ridden safely to the nearest Yankee camp where they would have been welcomed and protected. Those soldiers offered no protection to the slave owners. Not a single crime was ever committed by these slaves. They were absolutely loyal to their owners. A few young negro men ran away and joined the Yankees but they did not take a horse or anything else of value.

It was said that the white soldiers used the negroes as breast works by placing them in the front ranks in battle where many of them were killed. I never heard of the return of a single one of those run-away negroes after the close of the war, but the negroes who had gone with their masters into the Confederate ranks, remaining faithfully until the close of the war, returned to their homes later and some of them have been Confederate pensioners for years.

CLAUDE J. BELL.

WHO WAS SHERMAN?

To the Editor of The Telegraph:

Robert E. Lee drew the veil of charity and oblivion over the bloody strife which ended at Appomattox. Lincoln said: "Let us bind up the nation's wounds." Grant said: "Let us have peace."

Telegraph

Dr. Ed. F. Cook made a noble address in Macon on Memorial Day. If newspaper reports are true not one word was said about a burned and pillaged South, not one word about Sherman's marauders, nor did he picture a fancied foot race of the devil chasing Sherman through Hades with a pitchfork. He pointed the way to better things. May his tribe increase at least in Georgia.

5-14-37

There is a Spanish War comrade of mine who lives away out in a little prairie town in western Iowa. He was with me in Cuba, and is now paralyzed from the waist down. He writes me that there are two Confederate graves in their little town cemetery. There are many graves of Union, Mexican, and Spanish war veterans also. He writes me that they want to decorate the Confederate graves just as they are in the South. He says that flowers are placed on all graves alike but no flags are placed on the Confederate graves because they are uncertain as to which flag to place on them. He says they want to place the Confederate flags if that is the way it is done in the South. I wrote him word to place the Stars and Stripes on one side and to place the Stars and Bars on the other.

This comrade and I suffered for 15 months the scroching rays of the tropic sun, the bites of millions of mosquitoes, "embalmed" beef, malaria, and yellow fever, and although his ancestors were with Grant and Sherman and mine were with Lee and Jackson, we knew but one flag in this Cuban army of occupation.

General Sherman resigned from the army several years before the war and entered the banking and real estate business in San Francisco. When South Carolina seceded he was commandant of cadets at the Louisiana Military Academy at Alexandria. He walked the floor of his office and cried, the tears dropping from his red whiskers. He said that the South would be ruined. He said he loved the South and that he knew hundreds of people in the South while he knew only a few in the North, for he had lived in the South a greater part of the time since his graduation at West Point. Did his words come true? But the Confederate leaders wanted ruin, would have nothing but ruin and destruction in their arrogant pride.

In my next letter I shall tell what history reveals without partisan bias and sectional animosities, the part Sherman played in reconstruction. In spite of all that can be said he was the best friend that the South had in the North in that horrible era of hatred, rancor, and insane persecution engendered by Thad Stevens whose entire possessions were burned by Lee's army in the Gettysburg campaign.

White Plains, Ga. B. A. BUSTIN.

LETTERS FROM THE PEOPLE

Think for Yourself and Let Others Enjoy the Privilege to Do So.—Voltaire.

WHO WAS SHERMAN?

To the Editor of The Telegraph:

Sherman graduated sixth in his class. He would easily have graduated first one grade higher than Robert E. Lee, but he had received a few demerits for carelessness in dress. He cared nothing in the world for personal appearance. Winston Churchill's character sketch of Sherman in his book, "The Crisis", is neither overdrawn nor exaggerated.

After the fall of Vicksburg and the terrible defeat of Lee's army at Gettysburg, everyone but the Confederate leaders saw that the cause of the South was doomed, but they said they were fighting for states' rights. Many of those in Georgia who today say that they fought for states' rights and not Negro slavery are supporting President Roosevelt's proposal to pack the Supreme Court, pass new NRA and New Deal measures that would almost obliterate state lines.

As the Confederacy only held a little strip along the South Atlantic coast completely blockaded on the water, hemmed in by French bayonets on land and the Union possessing unlimited resources in men and material determined to restore every foot of soil to the Union of their fathers. And the Confederates decreeing war to the death, taking scanty supplies of rations from half-starved people, drafting old men and little boys for cannon fodder. What was there left for the Union commanders to do?

William Tecumseh Sherman was born at Lancaster, Ohio, in 1820. He was graduated from West Point Military Academy in 1840. He was assigned to the artillery branch of the service and stationed at Fort Moultrie, Charleston, South Carolina. There he found his fellow officers to be Captain Robert Anderson of Kentucky, First Lieutenant Braxton Bragg, from North Carolina, and Second Lieutenant Henry Wager Halleck, New York, Edward Otho C. Ord, Maryland, and George H. Thomas of Virginia, the latter a classmate of Sherman. Four of them were sons of the South and two from the North.

B. A. BUSTIN.

White Plains, Ga.

AN APPEAL FROM THE VETERANS

To the Editor of The Telegraph:

Our Confederate reunion will be held in Jackson, Miss., June 9-11, and would appreciate any kindness that you and the readers of The Grand Old Telegraph could render towards helping the dear old men of the 1860's go.

It costs $8.90 round trip for a veteran to travel and if there is enough love for the Confederate veterans left, they will kindly send what little they can to our state commander, General A. J. Womack, 1435 Second street, Macon, Ga. Phone 2320-J.

Next year there will be a joint reunion between the Union and Confederate veterans at Gettysburg, where the veterans on both sides will get together, settle their differences, make peace, and live happy hereafter.

Jesus said: "If you have done it to the least one of these, My children, you have done it unto Me.

May the dear Lord bless you and prosper you on the road of life and in the end a sweet happy home in heaven.

Macon. REV. L. F. HANKS.
Chaplain Georgia Division United Confederate Veterans.

YE BOOTLEGGERS

To the Editor of The Telegraph:

The South, as they will tell you in every other part of the country, is backward, the poorest part of America. Its land is worn out; mostly old red hills and sandy bottoms, its farm houses are unkept and unfit, and its people the most poorly paid and illiterate in the country. Why, farm hands work for fifty cents, men go barefoot and women dip snuff. All of which is true to a startling degree, so, why not be frank and admit the truth, and admit of other truths about the South while we are admitting truths.

For one truth, the South is for prohibition. Prohibition is necessary for the maintenance of order. For several reasons it has had prohibition longer than other parts of the country. Long before there was national prohibition, local option dryness prevailed over the South.

For another truth, the South is and has been the most prosperous part of the country for a long time—a time dating back with its prohibition. From Holland's Magazine, we quote in part, an editorial, "The South Leads". Quoting Babson, the Massachusetts prognosticator of conditions present and past, good or bad, it says: "The South is going ahead faster than most localities. During the past five years or more it has led the entire nation in growth of population and manufacturing activities. Its speed of progress has been about double that of the country as a whole. Moreover, this forward movement does not show symptoms of a boom. Rather, it seems to be the start of sound and lasting expansion." "And," concludes Holland's, "even surer is the fact that the South's speed of progress led the nation since about 1900."

And it must be true. Father Babson could not be expected to say one exaggerated word for the benefit of the South. And the liquor traditional Yankee kingdom's son would not furnish evidence of benefits of prohibition to a section that having tried it most, benefited most, unless it were true.

The South is the best market for automobiles, radios, shoes, clothing, machinery and every other manufactured article. The South is in best financial condition of all the Union, and the reason is prohibition or bootlegging, as prohibition means bootlegging.

Prohibition, or bootlegging, has saved the people of the South millions of dollars over a period of years when other parts of the country were spending more of their earnings for liquor. No beer or wines, and little liquor were consumed in the prohibition towns and counties of the South, while people in other parts of the country were spending a larger part of their earnings for liquor.

The theory is simplicity itself—economy. Economy with the little she did get, gave the South the lead. "It's not what a man makes that makes him rich, but what he saves," is true in the case of the South. It is the key to the South's leadership, and prohibition was the door that led to the leadership. Prohibition then, is economy, a forced saving of liquor money.

Actual bootlegging gave the liquor heads of the South their liquor (as bad as any legal liquor at a saving of $2, the revenue on each gallon, and unquestionably the few hurdles and inconveniences the laws threw in the paths of bootleggers, limited their activities.

Yes, the advantage of the South over other sections of the country is due to prohibition—bootlegging, if you prefer.

Dawson, Ga. GEORGE A. DAWSON.

Pay Homage To Lovejoy

ALTON, Ill. — Negroes observed the centennial year of the death of Elijah Parish Lovejoy with their annual Memorial day services at his grave in Alton City cemetery.

Fulfilling a trust given them by Thomas Dimmock, Alton Negroes have gathered at the grave of the abolitionist-editor each Memorial day since 1886. Dimmock received the lot in which Lovejoy was buried from Charles Hunter, but in 1885 he passed title to the Negroes and charged them with its care.

Lovejoy moved his St. Louis Observer plant to Alton when anti-abolitionists drove him from the Missouri city. The plant was wrecked by mobs. On November 7, 1837, another mob charged a warehouse containing a new press. Lovejoy was killed in the melee.

Slavery - 1937

Ocala, Fla., Evening Star
June 28, 1937

SLAVERY TIME NEGRO

"Uncle Paul" Dickison, Hale And Hearty At 97; Tills Farm at Santos

(By Celeste Gilmore)

There was an old darkey and his name was Uncle Ned, and he died a mighty long time ago; but this is about an old darkey named Uncle Paul Dickison, who is very much alive and possesses a keen and alert mind and has a memory more retentive than many whose years are fewer. His experiences are more entertaining than fiction and their authenticity is vouched by those who have known him for many years.

He has been in Marion county 54 yeatrs and now lives in Santos. Uncle Paul has known Senator C. A. Savage's family since moving here and can tell you the history of each member—who married and when. He also knew Jack Britton's grandfather, who served in the same regiment with Uncle Paul's masters during the war between the states. Uncle Paul probably couldn't tell you what a geneologist is, but his amateur standing would rate high.

He was born in Beaufort Ridge, S. C., August 2, 1840, during slavery time. His family was owned by Reuben Kirkland, wealthy southern planter, who owned seven plantations and 700 slaves. On the same day that Uncle Paul was born, Mrs. Reuben Kirkland died giving birth to twin boys, Needham and Frank, and Uncle Paul's mother nursed the motherless boys as her own. These three boys grew up loving one another as brothers regardless of racial differences.

As was customry in those days, each member of a wealthy family had slaves of his own, but Uncle Paul loved and served them both impartially and was in constant attendance.

When the waa between the states began, the boys were only 19 1-2 years old, but the south needed all of its men, so the two Kirkland boys were among the first to don the grey uniform of the Confederate army, as members of Wheeler's cavalry. But Uncle Paul would not be left behind, so he cast his lot with his "young bosses," as he now calls them, and declared himself willing to die beside them if necessary.

Soon after they entered the war, Yankee spies slipped into the camp where the slaves were encamped, awaiting the return of their masters from battle, and persuaded the slaves to desert into northern territory. All of them left except Uncle Paul, whose love and loyalty meant more to him than his freedom.

As is inevitable in war, tragedy beset these three. Frank, fondly called "Nicky," was wounded and died in the arms of the ever faithful Paul. Later on, Uncle Paul himself was wounded. His greatest pleasure was serving his master, and in so doing, one night while making coffee, he received a bullet in the leg from a gun of a Yankee picket, the scar from which he still displays with pride. Fortunately, young Needham, having studied medicine, nursed him back to health.

Shortly after this they were captured by Yankee soldiers. Paul managed to escape by jumping into the Chesapeake-Albemarle canal. On the other side he came to the home of a southern lady who gave him shelter and refuge in the barn, where he subsisted on potatoes and dry corn for two days. He then started afoot on his weary journey homeward, which took him 18 months.

Without money he had to work along the way to get enough to eat and wear. In the meantime, young Needham had returned hime from the war believing that Paul was dead, so long a time had passed since he had seen him jump into the canal. When Paul finally returned to his old home they were joyfully reunited.

But all of Uncle Paul's memories are not sad ones. Many are the happy memories he had of the wedding celebrations and parties at which he was star performer by offering his version of the clog dance. Also he will tell you proudly of his culinary prowess, boasting that at these celebrations he was always called upon to contribute his services by roasting the goose, which was a customary dish at weddings.

After Uncle Paul came to Florida he was summoned to road duty, for which he was beyond the age limit, but the authorities refused to believe this until it was confirmed by a letter from Needham.

Uncle Paul now makes a very meager living on his farm, often going hungry, and when asked if he preferred slavery days to modern times, he replied: "Yes, I sho' does," and he stated emphatically that slavery days were his happiest memories.

"Who," he asked in a bewildered manner, "will take care of me now, if the white folks don't?"

South Gets Dolls Named For Mammy in "Gone With the Wind"

MEMPHIS (ANP)—Local department stores last week began the display and sale of "Mammy Lou" dolls, patterned after the aged Negro mammy who was the nurse of Scarlet O'Hara in "Gone With the Wind," the Pulitzer prize novel.

The doll was devised by a white woman, Mrs. Olee Bagle, of Chattanooga, who created it for her own pleasure. When the doll proved popular among friends, she organized a company and began wholesale manufacture. They are to be sold in stores throughout the entire nation.

Knoxville, Tenn., Journal
July 5, 1937

Mandate Freeing Slaves Void In State Since Ruling In 1871

By SAM ADKINS

President Abraham Lincoln's Emancipation Proclamation has been declared "an unconstitutional and void act" by the Tennessee Supreme Court.

The Proclamation technically has been outlawed in this state since 1871, when the state's highest court handed down its ruling.

That doesn't mean, however, that slavery still is legal in Tennessee; the State Supreme court pointed out in the same ruling that "slavery was unquestionably abolished in Tennessee by the constitution of 1870, if it was not effectually and properly done by the constitution of 1865."

This information is from a copy of "Tennessee Reports, Heiskell 3, Vol. 50," page 653, in the case of "Wm. B. Andrews V. Henry Page et als," printed in 1902.

REPORT IN ERROR

Incidentally, the report of this case even to the present contains an error in its first sentence—one that is recognized but has never been corrected. The date 1867 is used, but the correct date, as pointed out later in the opinion, should be 1857.

On Dec. 3, 1857, Henry Page, a free Negro, bought from William B. Andrews three slaves, said to be his wife and two children, for $3,200. After paying part of the money, Page "absconded privately and left the country."

He was sued for $1,550 on Jan. 21, 1861.

Meanwhile, the free Negro had been killed in a sawmill at Nashville.

On Dec. 3, 1866, Dilly Page, the bought wife, several children and their husbands filed a cross bill claiming to be Page's heirs; that they were emancipated by Lincoln's proclamation, and that they were entitled to Page's property.

AUTHORITY DENIED

The opinion said in part:

"The Emancipation Proclamation, issued by Mr. Lincoln on the first day of January, 1863, had no effect in this state, as was held in Gholson vs. Blackman x x x. That case might also have rested upon the broader and firmer ground, that the President of the United States had no constitutional authority to issue the proclamation, and that it was issued in direct violation of the Constitution of the United States, which was then universally understood as legalizing slavery in the states where it existed, as well as of the joint resolution adopted by Congress on the 25th of July, 1861, which disavowed all purpose of interfering with the rights or established institutions of the States in rebellion."

The court ruled in favor of the white complainant, except that it gave Dilly Page the "right of dower."

By EUGENE ANDERSON

AN EX-SLAVE'S VIEWS

Ex-slaves are becoming as rare as veterans of the War Between the States, and those still living have, as a general rule, only hazy memories of slavery times; but Lucy Tomberlin, spare-built and ebony colored, remembers slave days as if in the recent past. She remembers when "Bud Johnny" came back from the war.

She recalls the baptizings of the slaves and the white people in "Spectacle Church," so-called because two pools of water near the church resembled a pair of eye glasses. It is really old Mt. Zion Church in Wilcox county. She grew up like a member of the Tomberlin family, and when she finds any of the girls to this day, she puts her arms about their necks in the same familiar way as of old, and calls them by their given names.

"Many is the night I have wished for the good old slavery days," she said. "You didn't have to worry about nothin' 'cept to keep from getting a whipping with the white children."

She and her little mistress asked the privilege one day of going to Mt. Zion, or Spectacle Church, to witness a baptizing of slaves, and instead of stopping at the church they wandered on beyond. Soon they were lost in the wilderness, and a frenzied search was started for them. Several hours were required to find them. They fully expected a whipping for their mistake; but when they reached home a thanksgiving prayer was offered. The family was too grateful for their return. They were surprised at this turn of affairs.

"There ain't no such thing as ghosts nor hants," said Aunt Lucy, "but there is a heaven and a heel, and I want all my people to go up, and not go down. I could just put my arms around their necks and take them all up yonder with me. I don't want to see them go down. Before "Bud Johnny" died eleven years ago, he told me I was eighty years old, but I don't know how old I is. I can't see out of but one eye, but I love my people. I love the white folks. They sho' have been good to me, and have done my best for them."

When Aunt Lucy gets to thinking about religious matters she is inclined to shout, and her springy step indicates that she has done her share of it. Her voice rises to camp meeting heights when she refers to heaven or hell and the danger of going to the wrong place. Her white people stand around admiringly as if everything she says and does is just exactly right.

She left home after freedom, but every time things went wrong she returned to the "white folks" and always found a welcome. She married and had one daughter, but after her home life was over she went back to the white circle, and intends to remain there until the final summons. She has every assurance that no matter what happens to her the Tomberlins will care for her.

Pickens, S. C. Sentinel
July 22, 1937

In January, 1865, General Sherman issued an order reserving for negroes the sea islands from Charleston to St. John's river and the rice fields for thirty miles from the sea. They were to be protected by the army in possession of not over forty acres to the family.

Mark Grave Of Pre-Civil War Scout, Heroine

White Clubwomen Unveil Monument To Harriet Tubman

AUBURN, N. Y.—(CNA)—White clubwomen have unveiled a monument marking the grave here of Harriet Tubman, revolutionary leader and heroine of the "underground railroad" of pre-Civil War days.

"Servant of God, Well Done," reads the granite monument erected by the Empire State Federation of Women's Clubs to the Maryland-born ex-slave who aided hundreds of runaway slaves in their flights toward freedom. She died here March 10, 1913.

Born in slavery, she was one of 11 children, upon whom, local historians record, rewards of $40,000 "dead or alive" were once offered. For years she carried on her activities from this city, making frequent incursions into the South to guide parties of escaping slaves to freedom. The city became known as the center of the "underground railroad."

On her incursions into the South, Harriet Tubman always carried a loaded musket, determined to defend herself to the death rather than be returned to slavery, from which she had made a daring escape.

During the Civil War, she acted as a scout for the Union armies, and was several times commended for her bravery and her valuable aid to the Federal forces.

Bahama Negroes Mark 100 Years Of Slavery Ban

NASSAU, Bahamas, Aug. 2.—(AP)—Bahama negroes whose forbears were slaves feasted and danced today to the beat of goatskin drums in celebration of a century of freedom but the festivities lacked some of their old flavor.

Here at Fox Hill, virtually self-governing negro settlement, where the island celebrations center, Ma Robinson, probably the last survivor of the emancipation period and customarily a principal figure in the programs was absent for the first time.

Her legs failed her and she was confined to her cottage.

Nevertheless, the old woman, who says she is 104, entertained visitors and spun them yarns of the old days with her faculties unimpaired. She even threaded needles to show how lightly she wore her years.

Business was at a standstill. There was gaiety in the "out" islands as well as here.

Wailing bottle-and-comb music and the thump of drums formed a background for the festivities on Fox Hill parade, a large grassy park in the center of the native community.

There were processions through villages and many white folks journeyed from the city to watch the celebrations.

The celebration this year commemorated a full century of freedom for negroes under British rule. The emancipation act was passed in 1834 but the slaves were placed on probation for three years.

MARK GRAVE OF HARRIET TUBMAN

AUBURN, N. Y. (C N A) — White clubwomen have unveiled a monument marking the grave here of Harriet Tubman, revolutionary leader and heroine of the "Underground railroad" of pre-Civil War days.

"Servant of God, Well Done," reads the granite monument erected by the Empire State Federation of Women's Clubs to the Maryland-born ex-slave who aided hundreds of runaway slaves in their flights toward freedom. She died here March 10, 1913.

Born in slavery, she was one of 11 children, upon whom local historians record, rewards of $40,000 "dead or alive" were once offered. For years she carried on her activiites from this city, making frequent incursions into the South to guide parties of escaping slaves to freedom. The city became known as the center of the "underground railroad."

On her incursions into the South, Harriet Tubman carried a loaded musket determined to defend herself to death rather than be returned to slavery, from which she had made a daring escape.

During the Civil War, she acted as a scout for the Unoin armies, and was several times commended for her bravery and her valuable aid to the Federal forces.

By EUGENE ANDERSON

EX-SLAVE THRIVES AT 93

"Aunt Mary Tift," 93, ex-slave who rejected freedom, is still making a good living on her 88-acre farm near Jeffersonville, off the Macon highway. A daughter shares the home with her.

"Aunt Mary" has been talking to Mrs. C. C. McCrory, The Telegraph's correspondent.

"Freedom? What did I care about freedom? I won't gonna leave my white folks; they sho were good to me. I've never lived more'n five miles away from them in my whole life," and she further boasts that she never was given a scolding by her "white folks."

Her first and only owners were the late Mr. and Mrs. Mark Faulk, whose home is now occupied by Mr. and Mrs. Henry Faulk. Aunt Mary" said she was born in the loom room in this house. Her mistress, "Miss Nancy," taught her to weave, sew and knit; she also learned to read, write and make shoes, and made hats of palmetto, bullrushes and wire grass. For buttons they used persimmon seed. During the war she and her mistress would knit as many as one hundred pairs of socks in a month; also underwear.

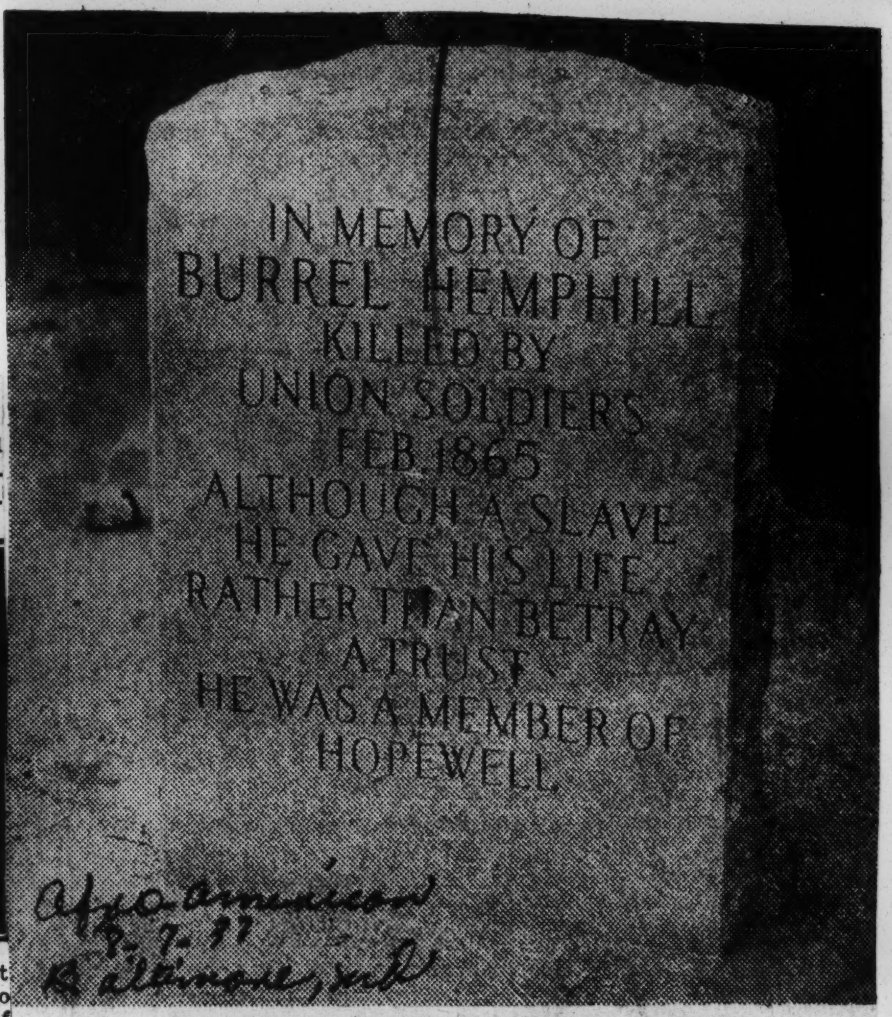
Aunt Mary says she made the first pair of long pants worn by Marse Bill Charles Faulk, the late Ordinary Faulk of Twiggs county. The cloth was corduroy.

When the Yankees were expected, "Aunt Mary" said Marse Bill, son of Mr. and Mrs. Mark Faulk, with whom she was then making her home, took the money she had been allowed to make, and took care of it for her, later returning it. She relates pathetically the death of her first mistress, "Miss Nancy," who died one night in the arms of "Aunt Mary's" mother.

The present descendants of Mr. and Mrs. Mark Faulk are the fourth generation, among them being the Shannons, Faulks and Slappeys, "Aunt Mary" still calls them her "chillun." She says when she used to sleep in the room, and even in the bed with some of them, she "learned" them to say their prayers. But some nights they would claim a headache to keep from praying.

Among the white "chillun" Aunt Mary nursed are Mrs. Dudley M. Hughes, Miss Ella Gena Beckcom and Shines and Henry Faulk.

Although approaching the century mark, the faithful ex-slave doesn't look a day over sixty-five, and she has a remarkable memory. She fills her market baskets with vegetables and fruits, grown on her place, and catches a ride to Jeffersonville or maybe to Macon, and peddles her wares from house to house. If she doesn't have enough brown paper bags for her use, she cuts newspapers and sews up two sides, thereby forming a bag.



Southern Whites Honor Slave

Monument erected to memory of Burrell Hemphill by white members of Hopewell A.R.P. Church in Chester, S.C. Hemphill was a member of the church.

Slavery - 1937

Charleston, S. C. News & Courier
May 30, 1937

Former Slave Goes with Old Gibbes House

Aged Negro, Born on Place, Acquired by Mr. and Mrs. Simms with Winter Home

When Mr. and Mrs. Albert Gallatin Simms, of Albuquerque, N. M., take possession of the old Gibbes mansion at the west end of Grove street, they will acquire with the estate a former slave, who was born on the place when it was a plantation.

Henry Brown, who was a Christmas present to his master, Arthur Barnwell Rose, then owner of the plantation, December 25, 1857, still putters about the place, keeping the shrubbery trimmed and the flower beds free of weed.

Brown was taken by his master with the other slaves to Deer Pond, about twelve miles this side of Columbia, during the war, returning to the plantation after the war was over.

Being free, Brown went to work in Charleston as a chimney sweep. He was seven years old then. He received ten cents a story for sweeping chimneys and enjoyed the work.

When he got too big to sweep chimneys he came home to his father, who was an overseer or "driver" for Dr. Rose's plantation. He drove a cart and plowed on the farm.

When Dr. Rose opened up the phosphate mines on Charleston Neck, Brown went to work in the mines, leaving the Rose farm, as the Gibbes place then was known, when it was acquired by the late Captain Frederick W. Wagener.

When the property was bought by James Sottile, Brown returned and has been living since then in the little caretaker's house with his wife and three small children. Six older children have married and moved away.

A somewhat bewildered old negro who bows and scrapes when he speaks to "white folks", Brown was induced to enter an automobile to ride within the gates of the place. He said he wouldn't get into a car outside the gates because "them things goes wild when they gets on the open road to Columbia".

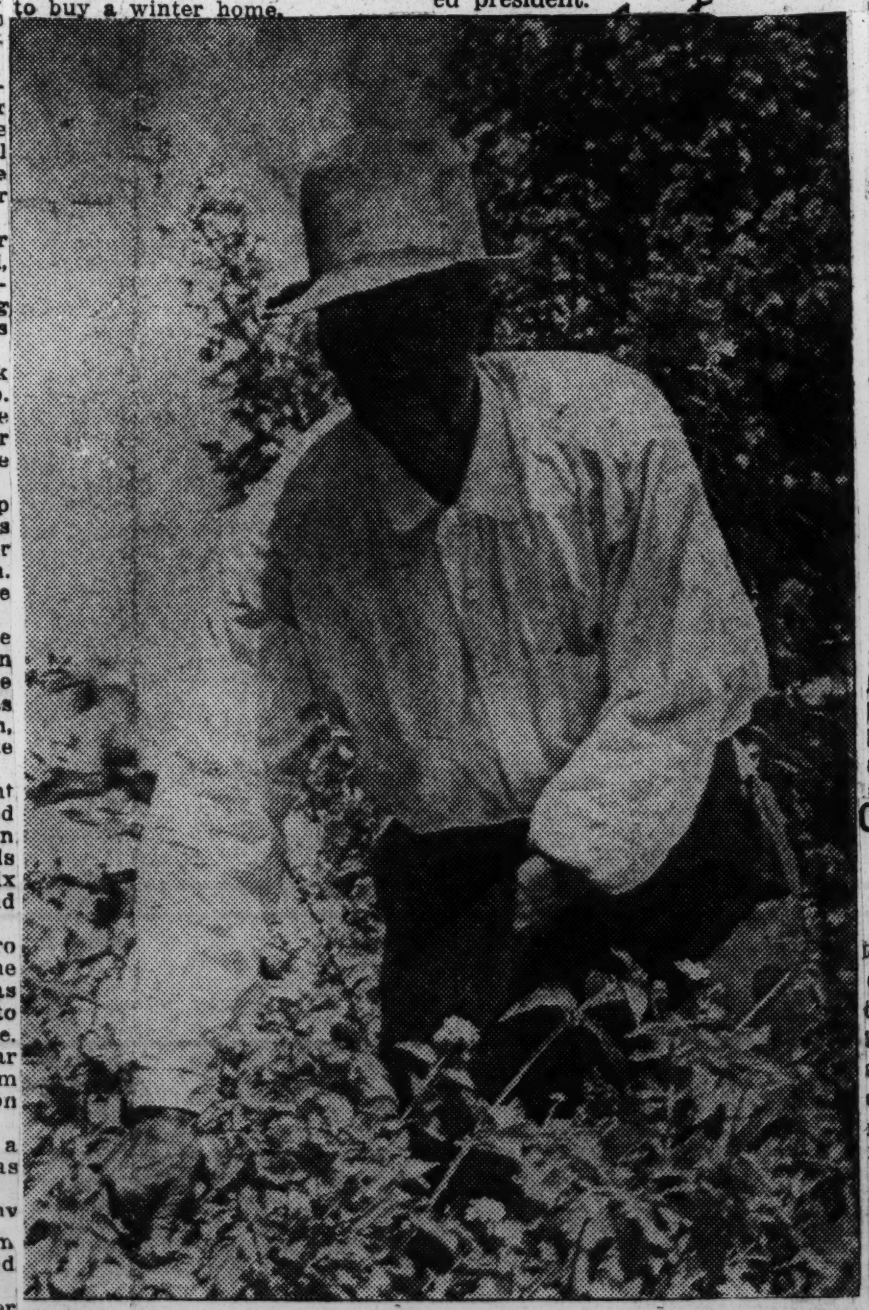
"Who dat talkin?" he asked in a puzzled tone, when a radio was turned on in the automobile.

Brown cannot understand why his wife was able to get relief from the "welfare" before she married but can get none now.

Mr. and Mrs. Simms, both former members of congress, purchased the Gibbes house recently and plan extensive improvements before making it their winter residence.

Mrs. Simms is the former Ruth Hanna McCormick, widow of a Chicago publisher and daughter of Mark Hanna, a power in the Republican party. She publishes two newspapers in Rockford, Ill., by "remote control". Most of her orders are carried out after long distance telephone communication from wherever she happens to be.

Mr. Simms is a banker. They visited Mr. and Mrs. Victor Aronow Morawetz here twice and decided to buy a winter home.



HENRY BROWN —Staff Photo

Ex-Slave, 113, Remembers Ala. Indian Massacres

RUSSELLVILLE, Ala.—(ANP)—Indian massacres of early white settlers in Alabama are vivid memories to Mrs. Martha Dickson, a former slave now 113 years old.

She was the chattel of Michael Dickson, first white settler in Tuscumbia, and was born there in 1824. She fixes the date of her birth by recalling she was "12 going on 13, when Van Buren was elected president."

The aged woman has good control of all her faculties except that of sight. She can recall incidents of the long ago and recount them interestingly. She remembers when Tuscumbia consisted of four or five log cabins, that the Indians and wild animals kept the settlers uneasy. All the surrounding area was thick forests and cane brake.

Her master later moved to Fort Pickering, near Memphis, where the family had much sickness and where old Jefferson Davis, a cousin of her owner's wife, often came to visit. Later the slave was hired out to a Memphis physician to pay a doctor bill.

The ex-slave also remembers the falling stars and the great excitement among the people, although she was but a child. She also recalls the great fear among children that some Indian would get them and take them off, and also the Colberts, Indian chiefs of the Chickasawa for whom Colbert county was named.

The home in which she dwelt for many years was given her by her last master. She now lives at Centerville, Ala., where she was taken about four years ago by a grandson after the death of her daughter with whom she lived near Russellville.

And as she approaches the end of her days, she is satisfied except for one question nobody yet has been able to answer. That question is, "What became of my mother who was sold away from me in slavery?"

OLD WAYS LOOK BEST TO A FORMER SLAVE

The cabin in the cotton, where the slaves gathered 'round after a day in the fields to chant praises to Jehovah and his sweet chariot, lived again in memory yesterday as a group of aging Negroes, members of the Alabama Ex-Slaves Assn., met at Avondale Park for an old-fashioned singing.

"Uncle Simon" Phillips, 89-year-old former Dixie County slave, led the singing and preached a short sermon on the modern age in which he declared the "old way of livin' was de best." Frequent similar meetings will be held in the future, "Uncle Simon" announced.

Honoring John Brown's Memory

Torrington, Connecticut, is having some paintings made for her post office to keep John Brown's "soul marching on." The little town points to him as her most distinguished son.

Arthur S. Covey is the muralist who gets the job. The pictures will represent Brown guiding a caravan of stolen slaves across the Western plains trying to get them out of reach of their owners; and a school room scene in Torrington where he, on a visit to his old home, asked the privilege of addressing the children on geography, and then gave them an address about Africa and the United States, and their connection with slavery; another will represent him as a 5-year-old boy at Torrington standing by his mother's side.

Brown had twenty children, and twelve of them grew to maturity. He was not a success as a farmer, and had little interest in money making. He devoted his life to what he called "the cause of liberty." He resorted to anarchy in Kansas, and kept that state under mob rule. He was a mob leader; and this wild recklessness caused him to rob the United States armory at Harper's Ferry and seize the village. He had twenty-two men with him. Col. Robert E. Lee was sent down from Washington with a company of soldiers to put a stop to this attack on the government of the nation. Brown was cooped in the engine house, after he had made hostages of some of the leading citizens. Other people had armed themselves and killed all but six of his crowd. He fought until he was shot down and his two sons were killed at his side.

He was tried by a Virginia court, and was defended by Massachusetts counsel. He was hanged.

His fanaticism and rash impatience were said by his admirers to have precipitated the War Between the States; but those who do not favor lawlessness and madness insist that he hurt his cause more than he helped it. Slavery was already condemned before the world, and even the owners of slaves felt that orderly emancipation would come gradually, and sanely.

But Brown was a religious fanatic as well as a madman, and he thought the Bible called uopn him to do what he was attempting. His idea was to make murderers and assassins of slaves, so they would lose their value as property. He was not without courage. He simply was short on judgment, and was a menace to orderly government. The effort to make him personify liberty on a forward march fell flat. Torrington, Conn., will not get much glory out of its mural paintings, but it will help to keep alive a dark chapter in American history.

W. Asheville, N. C., News
May 14, 1937

Several Prominent North Carolinians Educated By Negro Slave, Revealed

Several men who rose to prominence in North Carolina received their early education from John Chavis a negro slave.

His activities as a teacher and also as a preacher ceased only when the general assembly enacted a law prohibiting the teaching of any negro or person of African descent how to read or write, according to information gathered by the Federal Writers' Project for inclusion in the North Carolina Guide. This was long before the questions of slavery and secession arose to culminate in the War Between the States.

Born in 1763, Chavis spent his entire life in the community that is now Henderson, in Vance county. His death occurred in 1838. He was owned by the Bullock family. Because he had showed an early aptitude for learning, his mother decided to send him to Princeton University. This later gave rise to the story that he was sent to the university to determine whether a negro had a capacity for higher education.

Chavis made a brilliant record at Princeton and was ordained a Presbyterian minister after his graduation. He served as a minister for several years around the turn of the century.

Following the Nat Turner rebellion in Virginia, the North Carolina legislature passed an act making it an offense to teach negroes in the state. Upon the advice of friends, Chavis then discontinued his work and was thereafter supported by the Presbyterian church.

Children of many prominent North Carolinians attended his school among them being the two sons of Chief Justice Henderson. Willie P. Mangum, member of Congress and later United States Senator from North Carolina, was one of his pupils, as was Charles Manly, governor of the state from 1849 to 1851.

Chavis often preached in the churches attended by white people. One of these, the Nutbush Presbyterian church, is still standing in Townsville.

Ex-Slave Recalls Stirring Events Of County History

Hopewell, Va. News
June 18, 1937

By Henry I. Bowles

Recalling many stirring events of the county's history, Uncle Dudley Lindsey, former slave, still active in spite of his nearly eighty - four years, lives quietly with his wife Margaret on the small farm he owns near highway 37 not far from Hopewell.

He tells how "The Yankees" as Grant's men were called came by from Jordan's Point, when he was small. He was but a few months past his eleventh birthday when Lee surrendered. Ordinarily reticent, Uncle Dudley becomes garrulous when questioned of happenings so far in the past. Although his knowledge of affairs is necessarily limited, the activities, the coming and going of soldiers are pictured vividly on his then childish mind.

Recalls Nothing of Lincoln

Those were hectic days. Strange things were happenings. Not until long afterwards was he able to grasp the meaning of them. Apparently his recollections were purely local, for he recalls nothing of Lincoln.

"We were told we were free," he explains. "But we didn't know nothin' about freedom."

All the young children had been kept closely about the house when the Yankees were around, the old man relates.

"We were scared we might be carried off," he recalls. "But after Lee surrendered, we went out into the fields and to work just like in old times."

Uncle Dudley remembers the famous "cattle raid" made by Wade Hampton. "Them was lively times," he recalls. "All the cattle hereabouts had been rounded up and placed under guard." After the Yankees were defeated the country around where he lived was alive with them trying to find Hampton.

Has Been Married 3 Times

Uncle Dudley was born Sept. 8, 1853, the property of William Borden, who lived nearly on the border of Sussex and Prince George Counties below Warwick's Swamp. The daughter of a man named Thomas Gee, then well known in the locality, was his first mistress. As a lad he worked out of doors, and for many years was "wagon boy." His job was to be with the wagons in the fields and call out if any one disturbed the loads.

He has been married three times, two wives dying. His present wife, Margaret Coleman, was born on the Winfield Harrison place.

The little farm of thirty-six acres, where Uncle Dudley now lives, was acquired about thirty years ago, and has no encumbrances on it, the old man boasts. Last year his son-in-law, who lives in Baltimore, arranged for the erection of a new house, painted in bright colors.

Margaret, his present wife, is not afraid to tell her age. "I was born Sept. 15, 1867," she smiles in bland rotundity. Rather proudly she tells of their cow, the "little pig," the eight chickens and two hens.

"Sometime, when the chil'en come to visit, I likes to have a chicken for dinner," she explains. "Ever' time we kills a hen we lose that many eggs," she says, and nods sagely.

Although the old man's life runs back far into the last century, he is reminiscent only when asked about "those times." Many of the recent events of his life he dates from the "end of the war," meaning November, 1918.

"You got to live a good life," the old man insists. "Then you'll get along all right." This maxim has been effective with him, apparently, for he has out-lived happily all but three of his progeny, a daughter and two sons, two of whom live in Baltimore.

Slavery - 1937

Josiah Henson -- Runaway Slave

A Pioneer in Adult Education in Canada

(By E. W. Bradwin, Principal Frontier College)

About this time of the year, more than a century ago, Josiah Henson, fugitive slave, reached Canada, landing near Fort Erie. For weeks he had been hunted as an animal across four states, in a chase of more than eight hundred miles. Accompanied by his wife and four small children, hiding in the deep woods, travelling furtively by night, and assisted at times by friendly Quakers, he followed the North Star and finally reached a land that to him and his meant freedom. 12-4-37

Some years after in 1849, through the aid of friends he had interested in New England, Henson published, in a modest form, an account of his slave days and of his subsequent escape to Canada. Harriet Beecher Stowe, then interested in studying slavery, particularly in its moral reactions, and having read Henson's remarkable story, invited him to her home at Andover in Massachusetts. Her famous book, 'Uncle Tom's Cabin,' which appeared in instalments three years later, doubtless has inwoven many incidents related to her by Henson himself. In fact, in a 'Key' to her book, published in 1859, she gives direct recognition to Josiah Henson, 'now residing in Canada West,' for information he had personally imparted to her of his experiences as a slave for forty-two years.

A letter, however, of half-column length that appeared some weeks ago in a leading Canadian daily, not only brands as false the claim of Henson to be Uncle Tom, but also casts reflection upon 'some sort of wooden slab' erected to his memory near Dresden, as being but a cheap attempt to attract tourists. It added, further, that Canada's history is so rich with men and deeds to be honored that it is not necessary to "transplant weeds in its garden of truth.' But, perhaps few realize the important place that Josiah Henson made for himself in this province and of his wide influence, especially among his own people.

Henson was an outstanding character with unusual gifts: even before he was twenty years of age he was entrusted with the marketing of produce in Washington, and his shrewd business ability in this respect earned for him a place, later, as an overseer of the farms on his master's plantation. This training of half a lifetime proved of real advantage to Henson when he escaped to Canada, where owing to his great industry and frugality, he acquired, within seven years, a small competence. Although at that time fifty years of age, with the opportunity now at hand, he set to work to learn to read and write. Nor, while dwelling on free soil, did he forget his colored brethren held fast under the ruthless system which dominated the slave economy. In trips to the South, covering different years, he personally conducted to freedom more than one hundred and eighteen slaves.

In the mid-decades of the last century more than 30,000 blacks had settled in Upper Canada. But few among the former slaves realized for the best the advantages within their grasp. The refugee who reached Canada escaped from bondage—nevertheless, he encountered here a form of serfdom, for he found not a few who were ready to take advantage of his ignorance and to profit from his hired labor.

Having observed these practices in his coming and going among the blacks, Henson dreamed for ten years of a settlement where colored men might clear a township and live unhampered by prejudices. Particularly did he desire to inculcate habits of industry that would bring some measure of independence, for he had a passion for the enlightenment and advancement of the refugees. His natural ability and the respect he won from officials and settlers alike, brought him recognition and opportunity for leadership among the people of his race.

Encouraged in his efforts by Sir John Colborne and with help that came from friends in Boston, Henson's hope finally materialized. A piece of virgin bush, about a mile square, favorably located on the banks of the Sydenham River in Dawn Township, was purchased, and the effort was started. A saw-mill was built, small holdings were allotted, log houses were erected, and a clearing commenced. Walnut lumber, produced at the mill, was sold to dealers in Buffalo, Oswego, and other points. Later a grist mill supplied an urgent need among the colored settlers.

But a distinctive feature of this experiment was the Dawn Institute. Henson saw clearly that the degraded and oppressed, while pioneering under new conditions, needed not only a piece of land, but schooling—even for the adults. He felt that education would help raise his people above vices and misery. The existing need prompted his educational endeavor, and before 1840 a modest beginning was made in fashioning an institution, adapted primarily to meet the requirements of adults, where work and employment would be associated with opportunity for study. Surely an advanced step in the matter of education in Ontario at that time!

The story of the Dawn Institute, however, is not one marked by success. Crude in its inception, lacking funds, having a backward people to enthuse, it was beset from the beginning with difficulties. Petty jealousies and local prejudices, combined with misunderstandings led to court actions that impeded progress. Nor did Henson's innovation, although forward in its outlook, receive the support it deserved from provincial leaders in education. They adhered closely to methods prevailing in the mother country. In 1855 Benjamin Drew, who made a study of refugee slaves in Canada, visited the site of the Institute and expressed disappointment at what he saw.

But handicapped in his efforts, Henson persevered in the face of criticism—and this at a time when he was receiving renewed offers from Lord Grey to go to India for the British Government, at a good salary, to introduce in that great dependency the culture of cotton on the American plan. Finally, however, the Institute and the lands connected therewith were sold for $30,000 and Wilberforce University was incorporated in the town of Chatham.

But the idea inherent in Henson's plan of education was later carried to success in various States of the American Union. The Institute at Dawn, in its conception, was abreast with Oberlin. Its purpose antedated both Antioch and Berea where fine buildings today mark a consistent development of the plan. More than forty years were to elapse before a similar idea was to find fruition among the colored students favorably ensconced at Tuskegee.

Josiah Henson, as an educator, was in the van. His name may properly be placed along with that of Booker Washington; both were born in slavery and each strove earnestly for the betterment of his race. That one leader of the colored people lived to see his hopes materialize effectively in a fine college and farms in Alabama, does not detract from the indefatigable effort and the struggles in adversity made as much as fifty years earlier, but which ended in failure for Henson.

All, however, was not defeat with Josiah Henson. The years brought him increasing recognition. Church bodies invited him to speak and his rare ability gave him a place as a platform orator. Throughout his later years he could count as personal friends many influential men in the United States. In 1851, Henson exhibited walnut, sawn at the Dawn mill, in the Crystal Palace at London, and subsequent visits to England won him the approval of many men prominent in public life. His last visit across the Atlantic, when verging on ninety years of age, in an effort that raised $15,000 for a meeting-house and school for colored folk, reads like a triumph. Within a few months he delivered more than one hundred addresses. Queen Victoria and her court gave him audience at Windsor. He was also a welcome visitor with the Archbishop of Canterbury and an honored guest at the country seat of the Earl of Shaftesbury. Public gatherings in his interests, presided over by well-known leaders in industry, were held in Exeter Hall in Nottingham, in Albert Hall at Sheffield, and in the Mechanic's Hall of Dumfries. The visit of the nonagenarian culminated in Spurgeon's Tabernacle where crowded listeners heard the life work of a man who would not know defeat. The simplicity of his story, its pathos which was almost tragic, and withal its accomplishment, makes the narrative of his life a Canadian classic.

Another side of Henson's life should not be overlooked—he was a patriot. When filibusters and republican sympathizers, in the troublous days in '37 were threatening incursions at the Detroit border, Henson raised a troop of refugees from the Dawn settlement who manned the dismantled walls of old Fort Malden and held it for six months until the arrival of the 41st Regiment of British regulars. Nor was service of this kind unusual with runaway slaves. We are prone to overlook that in an earlier period, during those disastrous days following the capture of Fort George in May 1813, a colored company had proven their worth. When General Vincent harried in retreat, disbanded the militia of the Niagara Peninsula, he retained Merritt's dragoons and Captain Runchey's company of colored riflemen, who had chosen to follow the fortunes of the regulars.

Loyalty to Britain has never been lacking among the colored citizens of Canada. How our school histories have begrudged any recognition of the part they have played! Lowly in station and but limited in accomplishment, they have, nevertheless, made their own contribution. Cities and towns along Lake Ontario and in the Niagara Peninsula, in whose founding they contributed in flesh and blood, have forgotten them.

Just now, we are hearing a great deal about the cultural advantages that certain people bring to Canada, particularly some of those from Central Europe. Although not half a generation in Canada, already they have their social centres and community halls, where not uncommonly theories are proclaimed which are not in accordance with the best in Canadian thought. Meanwhile the colored people, who for more than one hundred and forty years have stood always loyal to the institutions of the country, are obscured.

The story of Josiah Henson, embodies throughout, the best in the traditions of the negro people in this country. The record of his long life and purposes calls for some permanent recognition. A Henson Bursary at our universities, restricted to colored students of ability, would be a worthy tribute to one who was an earlier leader among them. To belittle the claim of such a man is to overlook a mainspring in our very life. In recalling his vicissitudes and accomplishments, the wonder is not that a wooden slab has been erected to attract tourists, but that something more tangible has not been done to commemorate a man, born of a slave mother, who proved in life not only a foremost leader of his race, but a patriot, too, and a pioneer in adult education.

Charleston, S. C. News & Courier
December 10, 1937

Legal Notice

STATE OF SOUTH CAROLINA, COUNTY OF CHARLESTON, IN THE COURT OF COMMON PLEAS. SUSAN MANIGAULT McCANTS AND JULIAN B. WESTON, Plaintiffs vs. JOHN DOE and RICHARD Roe, as unknown heirs of Abby D. Munro, and as unknown beneficiaries under the Trust Deeds of Abby D. Munro to the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully held in Bondage, and for improving the Condition of the African Race, recorded in the R. M. C. Office for Charleston County in Book A-39, page 62, and Book C-23, page 230, and Book T-25, page 291, PENNSYLVANIA SOCIETY FOR PROMOTING THE ABOLITION OF SLAVERY AND FOR THE RELIEF OF FREE NEGROES UNLAWFULLY HELD IN BONDAGE AND FOR IMPROVING THE CONDITION OF THE AFRICAN RACE, and also all other persons unknown claiming any right, title, estate, interest in or lien upon the real estate described in the Complaint herein, Defendants. SUMMONS FOR RELIEF.

TO THE DEFENDANTS ABOVE NAMED:

YOU ARE HEREBY SUMMONED AND REQUIRED to answer the Complaint in this action, of which a copy is herewith served upon you, and to serve a copy of your answer to said complaint on the subscribers at their offices 51-53 Broad Street, Charleston, S. C., within twenty days after the service hereof, exclusive of the day of such service; and if you fail to answer the complaint within the time aforesaid, the Plaintiffs in this action will apply to the court for the relief demanded in the Complaint.

STONEY, CROSLAND & PRITCHARD
Attorneys for Plaintiffs.

Charleston, S. C.
November 24, 1937.

TO THE DEFENDANTS ABOVE NAMED:

PLEASE TAKE NOTICE that the Complaint in this cause was filed in the office of the Clerk of Court for Charleston County, Charleston, S. C., on the 24 day of November, 1937.

STONEY, CROSLAND & PRITCHARD

NOTICE OF PENDENCY OF ACTION

(CAPTION AND TITLE OF ACTION THE SAME AS IN THE ABOVE PUBLISHED SUMMONS).

NOTICE IS HEREBY GIVEN That an action has been commenced and is now pending in this Court upon the Complaint of the above named Plaintiffs, Susan Manigault McCants, and Julian B. Weston, against the Defendants, John Doe and Richard Roe, as unknown heirs of Abby D. Munro, and as unknown beneficiaries under the Trust Deeds of Abby D. Munro to the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the Condition of the African Race, recorded in the R. M. C. Office for Charleston County in Book A-39, page 62, and Book C-23, page 230, and Book T-25, page 291, Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage and for Improving the Condition of the African Race, and also all other persons unknown claiming any right, title, estate, interest in or lien upon the real estate described in the Complaint herein, for the purpose of determining adverse claims and rights of the parties, respectively, and to quiet title to the real estate hereinafter described.

That the property affected by this [illegible] was at the time of the commencement of this action, and at the time of the filing of this Notice, in the Town of Mt. Pleasant, State of South Carolina, and described as follows:

Susan Manigault McCants Tract

"All that lot of land in the Town of Mt. Pleasant, County of Charleston, State of South Carolina, described as follows according to a survey and plan made thereof by J. B. Weston, L. S., in September, 1929, situate at the south corner of Venning and Bennett Streets: beginning at the intersection (marked by an iron pipe) of the southeast line of Venning Street (35 feet wide) and southwest line of Bennett Street (50 feet wide); thence extending along the southwest line of Bennett Street south 41 degrees 293 feet, 3 inches to a corner (marked by an iron pipe) thence extending south 48 degrees 51' west 161 feet 3 inches to a corner (marked by an iron pipe); thence extending North 35 degrees 38' west 93 feet 11 inches to a corner (marked by an iron pipe) on the southeast line of Venning Street; thence extending along the southeast line of Venning Street, north 49 degrees east 152 feet 6 inches to the place of beginning."

Dawson-Weston Tract

"All that lot of land in the Town of Mt. Pleasant, Charleston County, State of South Carolina, described as follows according to a survey and plan made thereof by J. B. Weston, L. S., in September, 1929; beginning at a corner marked by an iron pipe on the southwest line of Bennett Street (50 feet wide) at the distance of 93 feet 3 inches southeast from its intersection with the southeast line of Venning Street (35 feet wide); thence, extending along the southwest line of Bennett Street south 41 degrees 293 feet 3 inches to a corner (marked by an iron pipe); thence, extending south 48 degrees 46' west 170 feet to a corner (marked by an iron pipe); thence extending north 35 degrees 38' west 93 feet 11 inches to a corner (marked by an iron pipe); thence extending north 48 degrees 51' east 161 feet 3 inches to the place of beginning.

The above described tracts being the same property conveyed to the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully held in Bondage and for Improving the Condition of the African Race by deeds, dated April ----, 1894, and recorded in the Office of the Clerk of Court for Berkeley County in Book C-4, page 96, and the R. M. C. Office for Charleston County in Book A-39, page 62, and in the R. M. C. Office for Charleston County in Book C-23, page 23.

STONEY, CROSLAND & PRITCHARD
Attorneys for Plaintiffs.

EX-SLAVE ASSOCIATION ELECTS NEW PRESIDENT

The Rev. W. B. Lawrence was elected president of the Ex-Slave Association at a recent meeting when plans were completed for the 42d annual celebration of the association which will be held on Christmas Eve at 376 Bedford place, N. E.

Other officers are T. J. Linton, vice president; A. Price, chairman of the finance committee; Horace Williams, treasurer, and B. R. Holmes, secretary and general manager. The association will follow its regular custom of giving Christmas gifts to the ex-slaves and aged colored people, the president announced.

Slavery—1938

Harriet Tubman--Born a Slave--Became Known as the 'Moses of Her People'

One of the Greatest Heroes of the War Agains Slavery; Worked on the 'Underground Railway'; Price on Her Head; Was Scout, Nurse, Spy

By Elizabeth Lawson

She was known in her lifetime as "the Moses of her people."

William H. Seward, Secretary of State in Lincoln's cabinet, said: "The cause of freedom owes her much."

John Brown described her as **"one of the best and bravest persons on this entire continent."**

Her name was Harriet Tubman. She was born in slavery on the eastern shore of Maryland, escaped to the North, returned nineteen times to the hell from which she had fled, and, while posses scoured fields and woods for her, piloted no less than three hundred slaves to freedom.

Harriet was thirteen years old when, because she refused to tie another slave to be whipped, her master threw a heavy weight at her, fracturing her skull. This was only one incident among a thousand cruelties and abuses of her childhood and youth. One day a trader appeared without warning in the slaves' quarters, and the girl determined to make her escape. **"I had reasoned this out in my mind," she said years later, "that there was one of two things I had a right to—liberty or death. If I couldn't have one, I'd have the other."**

She started out with her two brothers, but they became afraid and went back to the plantation, for they had neither money nor provisions for the trip, nor compass to guide them, nor a knowledge of the road which they must take, nor the intimation of a single person who would help them on their way. Harriet went on alone with only the North star for a guide, travelling on foot at night and by day hiding in forests and swamps.

"UNDERGROUND" WORK

Once on free soil, she obtained work as cook with families and hotels, and put by money from her small earnings until she had enough to go back South and bring away a party of slaves. From that time until the Civil War—a period of about fifteen years—she regularly disappeared from New York State and reappeared after weeks or months with a group of Negro fugitives.

Inevitably she found the Abolition movement, and continued her activities with its assistance, becoming one of the hundreds of white and Negro "conductors" on the "Underground Railroad," that illegal network of travel over which a thousand slaves were each year spirited away to free land.

The news of Harriet Tubman spread by grapevine telegraph through the slave quarters of the South. "Moses," the Negroes called her, for she was leading them out of the land of bondage. She would appear suddenly on a plantation, and her presence would be whispered among the slaves. Often the field-hands then changed the words of the spiritual, "Swing low, sweet chariot," to "Swing low, sweet Harriet, coming for to carry me home." Men and women made a tiny bundle of their possessions and prepared to set out with her. Harriet gave a few swift instructions, drugged the babies in the party with paregoric to prevent their crying, and the group was on its way.

New perils were encountered on almost every journey. Once, she left a party of fugitives in the woods and went alone to give a pre-arranged signal at the house of a free Negro. But during her trip South, the Negro had been driven from his home, and a white man had been moved in to await the arrival of Harriet and her group. When the man opened the door in answer to Harriet's knock, she fled, and conducted the fugitives to a swamp on the edge of town.

Meanwhile the alarm had been given, and the slaves expected each moment to be recaptured. Towards evening, a man in Quaker dress came walking towards the swamp, apparently in deep thought and talking as if to himself.

"My wagon stands in the farmyard of a barn across the way," he muttered. "The horse is in the stable. The harness hangs on a nail."

He left without waiting for a reply. At night the fugitives entered the barn and found a well-provisioned wagon in which they made the next stage of their journey.

HARRIET TUBMAN

POSTED REWARDS

The slaveowners posted rewards for her capture, alive or dead; at one time a total of $40,000 was offered for the body of Harriet Tubman. She was never arrested, nor was a single slave whom she brought away recaptured.

In her Canadian home, which she established as part of her Underground Railroad line after the fugitive-slave law of 1850 had turned the North into a great hunting-ground for escaped Negroes, Harriet Tubman sheltered John Brown, helped him to plan his campaigns, and aided him in getting money and recruits. On one occasion, Brown took her to the home of Wendell Phillips, and introduced her by saying: **"I bring you one of the best and bravest persons on this entire continent —General Tubman, as we call her."**

WAS IN BATTLE

When the Civil War broke out, Governor Andrew of Massachusetts sent for Harriet Tubman and placed her in the field of battle as scout, nurse, and spy. Her knowledge of the South was invaluable, and she guided Union troops unerringly through jungles and swamps. One of the most important of her services was to win the confidence of slaves in enemy territory, and persuade them to run away to the Federal Army. Thus she disrupted the chief labor source of the slavocracy, and brought to the Union new recruits.

As a spy, she penetrated into the enemy lines, and was often under fire from both armies. Her description of battle is in the unconscious poetry which is still heard among the working people of the South:

"And we saw the lightning, and that was the guns; and we heard the thunder, and that was the big guns; and we heard the rain falling, and it was drops of blood falling; and when we came to gather in the crops, it was dead men that we reaped."

In Auburn, New York, where Harriet Tubman died in 1913, a bronze tablet was erected to her memory. On the tablet are inscribed her own proud words:

"On my Underground Railroad I never ran my train off the track, and I never lost a passenger."

Not 'First Slaves'

Matthew Page Andrews, historian, writing from Baltimore to The Richmond Times-Dispatch, says that if a proposal in the Virginia Senate to erect a memorial near Jamestown on the site "where the first Negroes were landed in 1619" shall be carried to execution, the monument should not be reared as pertaining to the "first slaves."

Recent investigations have disclosed, Doctor Andrews says, that, contrary to statements in "innumerable" histories and articles, "these first Negroes were received as indentures; subject to a term of service, after which they were entitled to freedom." Records have been found, he says, showing "the release of at least some of these Negroes after a term of service" in payment for their transportation to the colony, "similar to that of white indentures."

Doctor Andrews cites the case of the Negro, Anthony Johnson, who arrived in 1619, or certainly before 1622. In due course he was freed, became a landholder, and as such secured the services of a Negro by the name of John Casor, a later arrival. Johnson held Casor in service longer than the indenture called for, and white persons intervened to procure Casor's release. The petition reads that Casor "came unto Virginia for seaven or eight years of Indenture," but Johnson "had kept him his servt seaven years longer than he should or ought."

An early, perhaps the first, American peonage case to reach the courts.—Columbia State.

MURDER ISLAND BOASTS A SHAFT TO NEGRO SLAVE

First Monument of Kind in South Honors Kin of Chicagoan

(Special to The Chicago Daily News)

St. Simons, Ga., Feb. 14—Resorters who visited the inland yesterday to attend services in Christ Church and inquistive mainlanders who spent Sunday afternoon looking upon scenes connected with the murder of Rector Charles H. Lee, rediscovered one notable marker sometimes neglected by St. Simons historians, the first monument ever erected in honor of a Negro slave in the South. The memorial, a tall granite obelisk, was of special interest to vacationing Chicagoans in that it was the gift of Robert S. Abbott, editor of the Chicago Defender.

Plantation Gone Now

Only a few hundred feet from Christ Church the palm-lined road to Gen. Oglethorpe's old fort at Frederica winds past what once was one of the world's great plantations. There Robert Abbott's father, Thomas, was born in slavery as were his aunts, Cecilia and Mary.

The plantation is gone now, its cotton ocreage covered with a jungle growth roofed by giant oaks hundreds of years old. The buildings, save for the vine, tangled wreckage of a few chimneys, have completely disappeared. Close to the road on the right of the site of the slave quarters rises the shaft that Robert Abbott built, a shrine for all the Negroes on the island.

The inscriptions are simple: "In loving memory of my father, Thomas Abbott and Aunts Cecelia Abbott and Mary Abbott Finnick." But the story that the tablets do not tell is remembered and retold by dozens of old-time colored people, a few of whom were here in the days of slavery. Thomas Abbott who came to manhood on St. Simons was taught surveying by his masters. In later life when he was taken away from the island he surveyed a route for the first street-car line in Savannah. He married Flora Butler, who, as a slave, had carried copy in a print shop and acquired a knowledge of the business that was to influence the career of her son. Robert Abbott was born in 1870.

Founded Defender in 1906

After his father's death and his mother's remarriage to the Rev. J. H. Sengtacke, Robert Abbott learned the printer's trade at Hampton. In 1906 he founded The Defender which he promised to make "the world's greatest weekly." Later the paper reported a paid subscription list of 205,000. Robert Abbott, his local acquaintances remind you proudly, now has his own modern printing plant and employs both White and Negro labor.

The island Negroes as they tell you about it echo a refrain that has become familiar since the murder of Dr. Lee brought in a tide of inquisitive strangers: "the people who come from St. Simon's are good people . . . no other kind."

Columbia, S. C. State
March 7, 1938

NOT "FIRST SLAVES."

Matthew Page Andrews, historian, writing from Baltimore to the Richmond Times-Dispatch, says that if a proposal in the Virginia senate to erect a memorial near Jamestown on the site "where the first Negroes were landed in 1619" shall be carried to execution, the monument should not be reared as being to the "first slaves."

Recent investigations have disclosed, Doctor Andrews says, that, contrary to statements in "innumerable" histories and articles, "these first Negroes were received as indentures; subject to a term of service, after which they were entitled to freedom." Records have been found, he says, showing "the release of at least some of these Negroes after a term of service" in payment for their transportation to the colony, "similar to that of white indentures."

Doctor Andrews cites the case of the Negro, Anthony Johnson, who arrived in 1619, or certainly before 1622. In due course he was freed, became a landholder, and as such secured the services of a Negro by the name of John Casor, a later arrival. Johnson held Casor in service longer than the indenture called for, and white persons intervened to procure Casor's release. The petition reads that Casor "came unto Virginia for seaven years or indenture," but Johnson "had kept him his serv't seaven years longer than he should or ought."

An early, perhaps the first, American peonage case to reach the courts,

Discussion Reveals That Negroes Brought To States In 1619, Weren't Slaves, But Indentured Servants

RICHMOND, Va., Mar. 17—(ANP)—If the Virginia senate passes its bill for erection of a monument near Jamestown on the site "where the first Negroes were landed in 1619," it should not be reared as being to "the first slaves," the senate learned last week in a message sent them by Matthew Page Andrews of Baltimore, historian.

According to Dr. Andrews, recent investigations have revealed that, contrary to statements in most histories and articles, "these first Negroes were entitled to freedom." He declared records have been found showing "the release of at least some of these Negroes after a term of service" in payment for their transportation to the colony, "similar to that of white indentures."

Dr. Andrews cited the case of Anthony Johnson, a Negro who was brought here in 1619 or "certainly before 1622." In due course, he was freed, the historian said, became a landholder, and as such secured the services of a Negro named John Casor, a later arrival. Johnson held Casor in service longer than the indenture called for and "white persons intervened to get Casor's release." Casor was to have been indentured seven or eight years, but was kept "servant for seven years longer than he should or ought," the records show.

John Brown Group Leaves On Pilgrimage

Motor Caravan To Make Annual Trip To Grave Of Martyr

Local supporters of the annual pilgrimage to the shrine of John Brown at Lake Placid, N. Y., will assemble their motor car caravan at the entrance to Roosevelt Boulevard at 7 A. M. Saturday morning.

The journey to the grave of the famous anti-slavery martyr will begin as soon as all "pilgrims" have reported.

The caravan will arrive at Lake Placid on Sunday, May 8. The observance for the day will be begun by a memorial service for the late Dr. T. Spotuas Burwell, co-organizer of the John Brown Memorial Association. Following this service, the pilgrims will be entertained by members of the Lake Placid Chamber of Commerce.

On Monday, May 9, John Brown's birthday, the group will meet at the site of his grave. A monument to the abolitionist has been erected on the spot by the John Brown Memorial Association, organized in 1916 by Dr. J. Max Barber and the late Dr. Burwell. The services will be prefaced by a welcoming address delivered to the pilgrims either by the Mayor of Lake Placid or by some member of the Chamber of Commerce.

The observances will be continued by addresses delivered by Mrs. Crystal Bird Fauset, local civic and political figure, and Dr. J. W. Shirley. Dr. Shirley will speak on "The Call to Duty as Heeded by John Brown."

The celebration will be ended with a mass meeting on Monday night.

This year's caravan, which promises to attract more pilgrims than the last year's high of 35, includes among others: Mrs. Jennie Morris and party; Mrs. Boswell, Dr. and Mrs. Henry and party, Dr. Ida T. Love and party, W. C. Wingate and party, Mrs. Rose Temple, husband and party, and Mrs. T. Spotuas Burwell.

Slavery -1938.

Death Takes Aged Negro at Vidalia, Nearing 100 Mark

Telegraph

VIDALIA, Ga., Jan. 5—Uncle Bill Peacock, Vidalia Negro, reputed to be 99 years old, died here Monday.

Uncle Bill had been a familiar figure for many years, riding about town in a wheel chair furnished by friends of his own race and pushed by volunteer youngsters who delighted to do a service for him.

He was among the last, mementoes of slavery days, having been owned by the Peacocks of Virginia, coming to this section after the War Between the States. Lately he had made his home with Ben Smalley, a nephew. White friends have kept him well dressed and well fed since he became unable to work.

Former Slave Hearty at 93

Daily Star

George Brooks Veteran of Civil and World Wars; Lives in Winnipeg

1-5-38

WINNIPEG, Jan. 5.—Slavery in old Kentucky and shot and shell of two wars haven't kicked the props from under the old frame of George Brooks who celebrated his 93rd birthday last night, still hale and hearty.

The tall, erect colored man, whose most prized possession is an old photograph of Abraham Lincoln, regaled friends with stories from a long and exciting life and took issue with those who wrote that "negro slaves were so faithful they wanted to fight with their masters against the north during the Civil War."

Brooks, who entered the conflict between North and South at his master's side, said it was "true we were in the southern armies, but we were only there to do the heavy work—cleaning up the camps, digging and such like."

The old slave was captured by the 7th Ohio Cavalry in 1865 when 20 years old. From then he [illegible] the union forces, later joined Fisk's jubilee singers to tour the world singing negro spirituals. He quit the troupe in 1879 and came to Canada in 1911.

Three years later he was dodging shrapnel and shell. Although 73 years of age he squirmed into the fighting forces under the Canadian colors and saw service in France. Old George claims to have been the best cook in Flanders

Letter From Slave Written to Napier Found at Mercer

Telegraph

The Mercer museum has acquired a letter, written in 1849, from a fugitive slave in an Ohio penitentiary to Colonel Leroy Napier of Macon. 1-26-38

The slave, who identifies himself and begs his master to come and take him back to Georgia, dictated his communication. He was then confined in the penitentiary at Columbus, Ohio, convicted of receiving a stolen horse valued at $150. The letter was written without the knowledge of prison officials. Macon, Ga.

The slave writes: "Good master, I wish to come home." He urges his master to come to Ohio and bring his bill of sale, or if that be lost to have friends swear before a magistrate to a description he gives.

The Negro had been found guilty of horse stealing and put in the penitentiary on May 11, 1849, to serve six years. The prisoner, then working as a blacksmith, had written to his former master in November, 1849.

The letter to Colonel Napier, with an annotation and postscript, was found in a collection of letters and similar data written to secretaries of the old Phi Delta Literary society at Penfield.

SLAVE SAVES FRANCE LOSS OF LAFAYETTE

Commercial Appeal

Famed General Narrowly Escaped Drowning

1-30-38

NEARLY CHANGED HISTORY

Cumberland River Steamer Hit Snag, Sank—Negro Servant Carried Visitor to Safety From Wreck

Memphis Tenn.

By JOE CURTIS

It was midnight at Nashville, May 6, 1827. The Cumberland River levee was crowded with fashionable men and women. They had gone to the water front to say goodby to General Lafayette, who had been a guest of the city for almost two days.

The magnificent side - wheel steamer, Mechanic, was at her moorings. Black smoke curled up from her tall smokestacks. Her pilot, John Crowe, was at the steering wheel waiting for the last signal to clear for Marietta, Ohio. The engineer had set the boat's water wheels in motion to see if her engines were working properly. As they revolved in slow motion, they caused the steamer to pull against he headlines until it appeared even her reduced power would snap them.

Slaves Gathered

The long, wide stageplanks still lay in position to permit several visitors on the steamer to get to shore. Slaves owned by wealthy people of the city stood in the rear of the crowd of white people. Suddenly, a short, fat negro came bustling and crowding through the vast crowd of onlookers.

"Please, gemmin' an' ladies, ah wants th'ough. Ol' mastah done sont me to de boat to wait on Gin'l Lafayette endurin' dis trip."

Everybody seemed to understand the old fellow and they soon provided a path to the river. When the negro walked aboard the Mechanic he handed Capt. George Hall, master of the steamer, a personal note from Colonel Robertson. It advised him that Henry was perfectly dependable and "would be General Lafayette's body servant on this trip."

Quartered Near Lafayette

Henry was provided with quarters in the cabin, near General Lafayette's stateroom. There he spent the hours during the steamer's trip down the Cumberland and up the Ohio River.

About May 10, when the Mechanic was within sight of the mouth of Deer Creek, 125 miles down from Louisville, there was a sudden shock as if the bottom of the steamer had hit the edge of a rock. In a few minutes, a night watchman ascending from the hold, called to the engineer.

"She hit a sunken snag. It penetrated the bottom of her hull and she is sinking fast."

The pilot was advised of the accident. A man went running from the boiler deck to tell Captain Hall. Other members of the crew were sent to awaken General Lafayette and his party, among whom were General Carroll and staff; Governor Coles of Illinois; General O'Fallon and Major Nash of Missouri.

Awakens General

The slave, Henry, rushed into General Lafayette's stateroom.

"Gin'l," he called in a subdued voice.

"What is it?" asked Lafayette.

"Ah's mighty sorry to wake you, suh, but dis boat am sinkin' an' yo' mus' hurry."

"Sinking, did you say? Very well, Ill be out."

When General Lafayette came from his stateroom he was fully dressed. Henry was attending to the removal of his luggage, which consisted of heavy trunks and a carpet bag or two.

Captain Hall ran into the main cabin of the Mechanic. He directed General Lafayette and his party to lifeboats which already were lowered. The General was placed in one and three oarsmen started with him to the shore.

Henry To the Rescue

Amid the grat confusion, Henry had crowded to the cabin guard railing. He saw General Lafayette rise from his seat in the yawl and saw him become unbalanced and fall into the river.

Henry jerked off his coat and boots, leaped into the river and, swimming to the yawl, grabbed General Lafayette by the coat collar and soon had him near enough for men in the yawl to haul him in safely.

Although very old, General Lafayette had managed to keep above the water, but had it not been for Henry he probably would have drowned.

In one of his trunks General Lafayette had $8000 concealed in a leather-covered bundle. This and his other trunks could not be removed from the sinking steamer, so fast did she settle. It and all his carriages were lost when the Mechanic went to the bottom of the Ohio, in 25 feet of water.

Fight Against Slavery Bared by Old Papers

Afro-American 1-22-38

Baltimore Md

Colgate Student Expelled and Died over Editorials

HAMILTON, N.Y.—(CNA)—A gripping story of the gallant fight a white student editor in Madison University, now Colgate made in 1846-47 against the institution of slavery, ending in his expulsion from the university, has been discovered in a musty old volume in the basement of Spear House on the campus.

The volume was a moth-eat[illegible] bound volume of the pape[illegible] edited by George Gavin Ritchi[illegible] and the complete story was finally assembled.

Attacked Slavery

Ritchie was born in Rochester N.Y., and in his first year in college edited the Hamilton Student, a three-column paper which sometimes had eight pages. The first issue was printed on November 2, 1846.

In that and subsequent issues he vigorously advocated abolition of chattel slavery. Gerrit Smith of Peterboro, famous abolitionist, contributed articles frequently.

Evidence that Ritchie was often denounced by defenders of the Southern slavocracy was given in defensive editorials which he wrote.

Urged Equal Suffrage

Apparently looking for an excuse to expel Ritchie and suppress the paper, the faculty found it when the young editor wrote an editorial advocating equal suffrage. Ritchie's editorial in the last issue on September 15, 1847, was a statement of his position, in which he said:

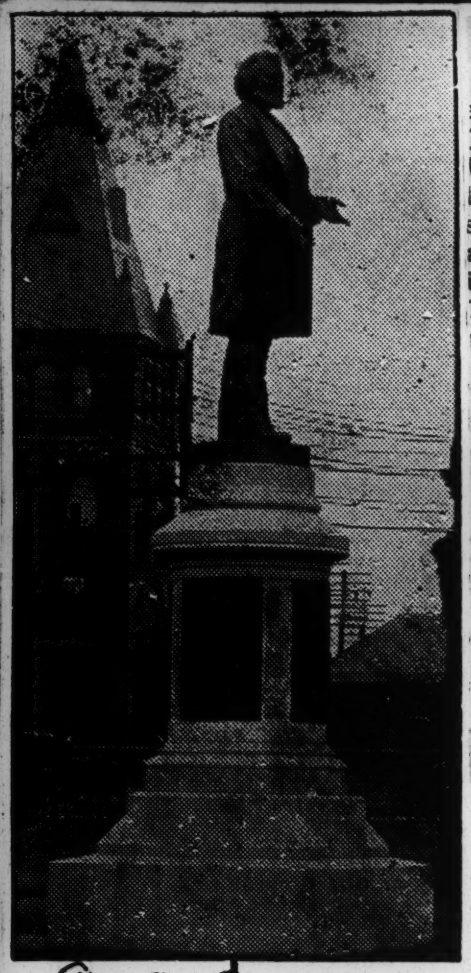
"We know not whether God will open the way so that we can 'complete' our education or not. The obstacles are many. Want of means is not the only obstacle. There is another — every college door is locked, bolted and barred against our entrance.

"There is not a college in the land that would have such a depraved wretch within its walls as he would suffer expulsion rather than violate the dictates of conscience.

"Threats and sarcasms from reverend doctors of divinity against a poor student—a brother in the church and a candidate for the ministry who felt it to be his duty to speak in behalf of the poor and crushed African."

Died Six Weeks Later

Ritchie left the campus in disgrace. A two-line record in the university catalogue shows that he died six weeks later.



FREDERIC DOUGLASS STATUE
in Rochester, N. Y.

1-29-38

Fred'k. Douglass
Boston Mass

Memorial

A. PHILIP RANDOLPH TO SPEAK SUNDAY, FEB. 13 IN MEMORY OF THE FAMOUS ABOLITIONIST

The Eastern New England Conference for Equal Opportunities is making elaborate preparations to commemorate the birth of Frederick Douglass. The service will be held in the Metropolitan Baptist Church, 777 Shawmut Avenue, Boston, Rev. M. J. Minor, pastor, Sunday evening, Feb. 13, at 7:30. A Philip Randolph, president of the Pullman Porters Brotherhood and of the National Race Congress will be the orator of the evening. A large committee is busy making arrangements.

Mr. Randolph is not only a great leader but an outstanding orator. His message that evening will undoubtedly be of great importance. A large audience should greet him. Atty. J. S. R. Bourne will preside.

Lewisburg, Tenn. Gazette
January 14. 1938

The first Negro school in the United States was established at Nashoba (near Memphis) in 1825, by Frances Wright who believed that to give liberty to a slave before he understood its value was to impose a penalty rather than to bestow a blessing. She interested many prominent Tennesseans and slaveholders in her advocations of graduel emancipation and industrial education of the Negro. Shortly after her school had bene inaugurated her health failed and she went to Paris to recuperate. After a short time Miss Wright learned that race equality, free love, and amalgamation of the races was being taught at her school. She hastened back to correct the evil done, but failure was inevitable. In 1830, she freed her thirty slaves and sent them to Haiti.

Lincoln Thanked First Communist International For Help in the Fight Against Negro Slavery

On the news of Lincoln's re-election, the International Workingmen's Association, known more commonly as the First International, commissioned Karl Marx to write a letter of congratulation of Lincoln. Lincoln received it at the White House, and at a time when the First International was slandered throughout Europe by reaction in the same terms which reaction today aims against the Third International, Lincoln directed the American Embassy at London to reply to Marx's letter. The full text of the official reply of the American Government to Marx was read on February 2, 1865 before the General Council of the First International. The complete text is given below:

[Text of First International's letter to Lincoln appears on page 7]

"Legation of the United States of America.

"London, Jan. 28, 1865.

"Sir:

"I am directed to inform you that the address of the Central Council of your Association, which was duly transmitted through this legation to the President of the United States of America, has been received by him. So far as the sentiments expressed by it are personal, they are accepted by him with a sincere and anxious desire that he may be able to prove himself not unworthy of the confidence which has been recently extended to him by his fellow-citizens, and by so many friends of humanity and progress throughout the world.

"The Government of the United States of America has a clear consciousness that its policy neither is, nor could be, reactionary; but at the same time it adheres to the course which it adopted at the beginning of abstaining everywhere from propagandism and unlawful intervention. It strives to do equal justice to all states and to all men, and it relies upon the beneficent results of that effort for support at home and for respect and good will throughout the world. Nations do not exist for themselves alone, but to promote the welfare and happiness of mankind by benevolent intercourse and example.

"It is in this relation that the United States regard their cause in the present conflict with slavery-maintaining insurgents as the cause of human nature, and they derive new encouragement to persevere from the testimony of the workingmen of Europe that the National Alliance is favored with the enlightened approval and earnest sympathies.

"I have the honor to be, Sir,
"Your obedient servant,
"Charles Francis Adams."

Slavery - 1938

They Say Lincoln Looks Too Negroid in This Mural

This WPA mural showing Abraham Lincoln with a group of Negroes was removed from the walls of Harlem court in New York because lawyers, litigants and court attaches thought they saw distinctly Negroid features on Lincoln and demanded its removal. It is the work of a Japanese artist. —INS

Most Slaves Well Treated

Owners Had Strict Rules For Overseers to Avoid Ill Health

By T. H. ALEXANDER

DR. THOMAS PARRAN, head of the United States Public Health Service, was surprised recently to find that the negro farm families on half a dozen large plantations in Macon County, Alabama, were almost entirely free of the twin scourges of the negro, tuberculosis and syphilis. This was astounding when Dr. Parran also found that four out of every 10 negroes in Macon County suffered from syphilis.

T. H. Alexander

Dr. Parran was so mystified to find these little islands of noninfection in a sea of disease that he traced the history of these large plantation negroes and found that these families were descendants of slave negroes on the same plantations. These plantations were also operated by the descendants of the slave-owners of three-quarters of a century ago. These slave-owners, fathers and sons, had guarded the health of their tenants, furnished them with regular medical attention and had seen that they were well fed and well housed. For perhaps a century these families had been kept together on the same plantations.

This stirred a mighty curiosity in me to find out just how slaves were kept in the South in the days before the War Between the States. I began to delve into the subject and I soon found that slavery was no better and no worse than the men who administered it. The "peculiar institution" was very bad on one farm and very good on another —so good on some that New England historians are beginning to point out that in the vast majority of cases the slaves were well fed and well housed and that they learned the rudiments of civilized existence and Christianity, which they never could have done in Africa.

I have run across several contracts of land owners with their overseers regarding the care of slaves. James K. Polk had such a contract with his overseer on his West Tennessee farm near Bolivar in Hardeman County. Another contract known to history was prepared by Joseph A. S. Acklen of Louisiana.

The rules of slavery were strict. The overseer's first care was of the welfare of the negroes. The negroes were required to be punctual and obedient. They were required to attend church services twice each Sunday, only the sick being excused and these were given tickets or permits by the overseers.

The food allowances were rigidly enforced. The instructions to overseers, which were in some cases printed, were that the measures were not to be slack, but were to be heaped over. Only provisions of the first quality were used. Sometimes cooking for the plantation was done in the "public pot," and the allowance to each slave was generous. For example, the allowance on Christmas to each working slave and to each slave too old to work was three pounds of fresh meat, three pounds of salt meat, one quart of molasses, four quarts of small rice and one-half bushel of salt.

No work of any character was permitted on Good Friday or Christmas Day; if any work was necessary the slave owner was to pay for it. The two days following Christmas Day and the first Saturdays after finishing threshing, planting, hoeing and harvest were holidays. During these days the negroes were free to work for themselves or to loaf. Only half task was to be done on Saturday, and a task was nine hours labor as measured by the ability of the poorest worker. The proprietor paid for any overtime.

No slave was permitted to leave his task until the driver had examined and approved it. If a worker finished his task by 2 or 3 o'clock in the afternoon, he was permitted and encouraged to go home.

Overseers were instructed to permit 24 hours to elapse before punishment after discovery of an offense. No punishment was in any case to exceed 15 lashes, and confinement or loss of Saturday's allowance of food was considered the best punishment.

All sick persons were required to stay in the hospital day and night. Practical nurses were provided for the sick, but they were not permitted, under any circumstances to administer medicine. If the slave was seriously ill, a special nurse was provided. Medical care was always provided. Women after child birth were required to stay at home four

weeks and were given a special nurse the first two. The pregnant women were required to exercise by walking in the fields and remaining there watching the workers.

The overseer was prohibited from giving strong medicines, such as calomel or tartar emetic. He was permitted to give magnesia and simple remedies. A regular physician was maintained by the large plantations and a young assistant in case the regular physician was absent. It was money in the slave owner's pockets to keep his slaves well. One of the serious offenses on a slave plantation was drinking ditch water.

A good overseer was judged by the health of the negroes, the fatness of the livestock and the excellance of his crops. The overseer's pay was usually about $400 per year, plus board and horse feed.

The contract I have cited is, of course, slavery under its best conditions. The negroes under this system were well fed, well housed—but they were slaves. Since slavery, on many a Southern farm as sharecroppers, they have been ill housed, ill fed—but they have been free.

Macon, Ga. Telegraph
April 26, 1938

Remembering the Old South

The South turns today to its annual observance of the day set apart in memory of the Confederacy and its heroes. The thin, gray line of those who actually participated in the great struggle has reached the point that in many counties not one veteran survives "to shoulder his crutch and show how fields were won." Those who linger with us are so advanced in years that in the course of nature they must soon "pass over the river to rest under the shade of the trees."

Even the sons and daughters of the gallant men who faught somewhere between the first Manassas and the close of the war are growing old. But fortunately for the most part they still hold in high veneration the cause for which the long and bloody war was fought. They do not concede that it was fought for the perpetuation of slavery. As for the institution itself they hold that in no other way could the Negroes fresh from Africa ever have been led into civilization. It was a means to a worthy end, however much the abuses of slavery must be deplored.

But every intelligent Southerner knows that the South fought for the great principle of states' rights. It is true that we lost the war, but judicial construction of the constitution, at least up to a recent period, has sustained the South's contention. The principle of dual government, under which the rights of the states must be preserved, has been amply vindicated.

It is hoped that even when the last of the heroes in gray has actually passed away the South will continue to observe this day in order to keep alive all the memories and traditions that cluster around it. Strange and disturbing doctrines have gained currency in these latter days, and one of the strongest bulwarks against their insidious influence is the veneration we have for the Old South.

Sectionalism born of the War Between the States has practically passed away. There is no more political waving of the bloody shirt. But the great principle embodied in the constitution upon which the sovereignty of the states is founded must be insisted upon and equally must the wise precepts of the founding fathers, the spirit of a true Americanism, be maintained against all the menaces and encroachments of the heresies which would destroy our common country.

All honor to the men and women who keep these memories alive through observance of the day we celebrate.

Nashville, Tenn. Tennessean
April 24, 1938

I Reckon So

Overseer Contracts Shed Some Light Upon Slavery

Dr. Thomas Parran, head of the United States Public Health Service, was surprised recently to find that the Negro farm families on half a dozen large plantations in Macon county, Alabama, were almost entirely free of the twin scourges of the Negro, tuberculosis and syphilis. This was astounding when Dr. Parran also found that four out of every ten Negroes in Macon county suffered from syphilis.

Dr. Parran was so mystified to find these little islands of non-infection in a sea of disease that he traced the history of these Negroes and found that these families were descendants of slave Negroes on the same plantations. These plantations were also operated by the descendants of the slave-owners of three-quarters of a century ago. These slave owners, fathers and sons, had guarded the health of their tenants, furnished them with regular medical attention and had seen that they were well fed and well housed. For perhaps a century these families had been kept together on the same plantations.

INSTITUTIONS SURVEYED

This stirred a mighty curiosity in me to find out just how slaves were kept in the South in the days before the War Between the States. I began to delve into the subject and I soon found that slavery was no better and no worse than the men who administered it. The "peculiar institution" was very bad on one farm and very good on another—so good on some that New England historians are beginning to point out that in the vast majority of cases the slaves were well fed and well housed and that they learned the rudiments of civilized existence and Christianity, which they never could have done in Africa.

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FIRST CLASS PROVISIONS

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SICK HOSPITALIZED

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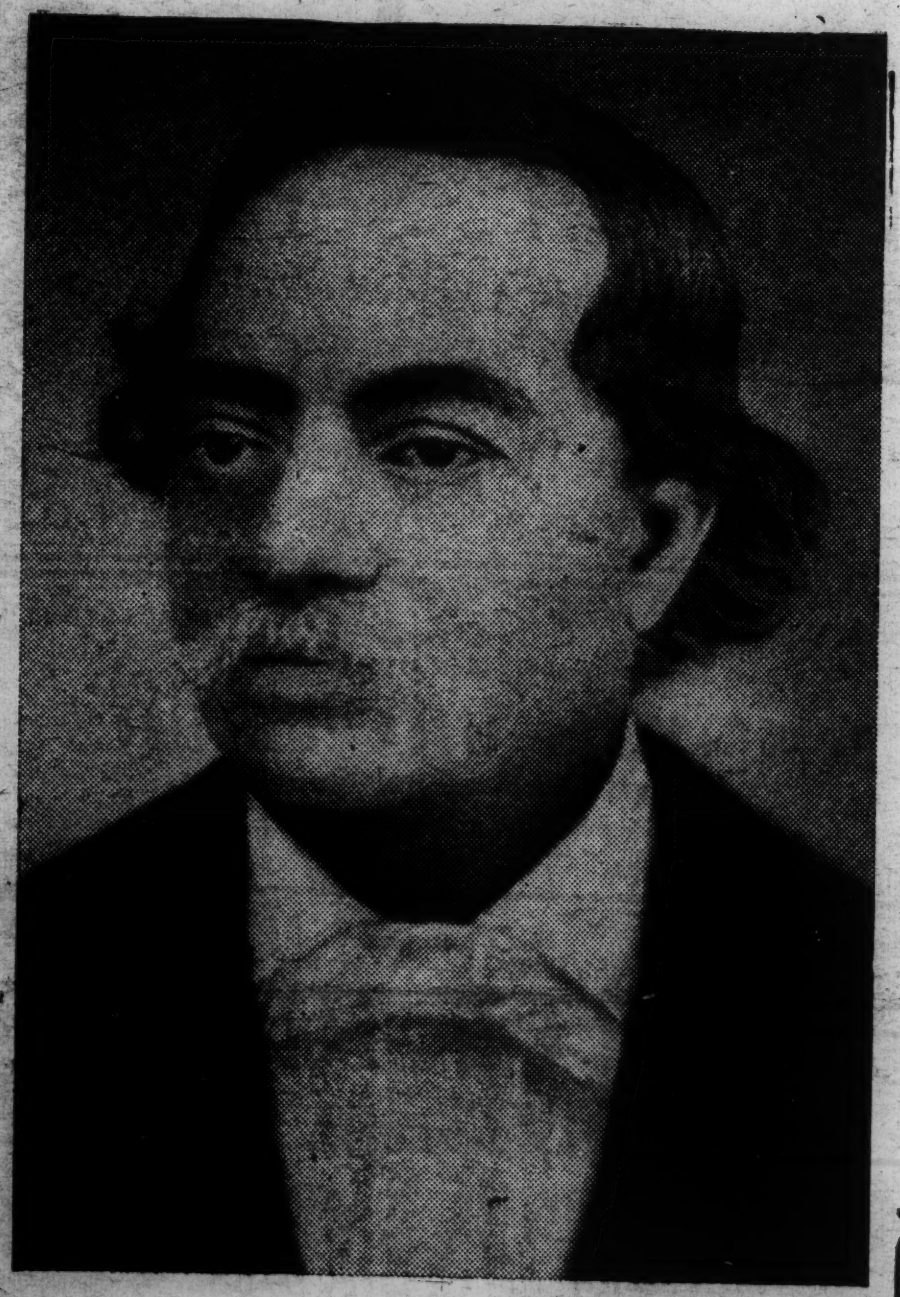
By T. H. Alexander

Slavery—1938

Confederate Veteran Recalls Famous Negro Caterer

Gives Recollection of John Dabney, Well-Known In Old Richmond.



This article from The Richmond, Va., News Leader, Friday, April 15, 1938, reproduced by request.

At Virginia Watering Places

Every summer for a long period of years, John Dabney would take charge of the bar at various Virginia watering places, Greenbriar White Sulphur, Sweet Chalybeate, Alleghany and Old Sweet Springs. A former Richmond belle, who spent her summer at the White Sulphur, remembers how John Dabney served guests on the veranda of the old White Sulphur Springs Hotel with his famous juleps bringing them up the circular stair which led from the bar below.

Before the War Between the States John Dabney was married to Elizabeth Foster, who had belonged to the family of Judge Robert Scott, of Oakwood, near Warrenton. After the estate was divided, she was given to Mr. Arthur Morson, who built three houses in Richmond on Governor Street, which are still standing, one of which was his home. Elizabeth became the seamstress in his family where she was greatly beloved, and where she slept in the room with her young mistress. John and Elizabeth Dabney were married by Dr. Robert Ryland, first president of Richmond College, who was also pastor of the First African Church, to which they both belonged. Following the ceremony refreshments were served at Mr. Morson's.

Starts Own Restaurant.

After John Dabney left the Ballard and Exchange Club, he started in the catering business in a restaurant of his own. His fame as a cook spread far and wide and his restaurant was patronized by the best white people of Richmond, who showed their appreciation of the delicacies which he served. An embroidered placard hanging on the wall of his restaurant advised his patrons to : "Call softly, pay promptly, drink moderately, part friendly and call again." In a sketch of mid-Victorian Richmond, published some years ago in the Black Swan Magazine. Mrs. Helena Lefroy Caperton writes: "At that time no party was a success unless John Dabney served the refreshments. He was a Negro gentleman of remarkable and stately dignity and as a chef unequalled. His terrapin stew and canvas-back were immortal foods."

He was in fact, the chief caterer in Richmond for over forty years and had his corps of waiters and his own equipment. He was noted for terrapin stew, boned turkey, game, etc., and as a carver stood in the front rank, for in those days the heavy dishes, game and meats were placed on the table before the guests and there carved. He furnished the greatest banquets of his time in Virginia, two State dinners for President Cleveland, one in Richmond, the other at the University of Virginia, and a great dinner for the De Molay Commandery of Boston when they were guests of Richmond's Masons at the Richmond Theatre.

Served Famous Dinners.

Major Ginter called on him to serve refreshments for his entertainments as did Mr. Chiswell Langhorne, Mr. Peter H. Mayo, Mr. John Skelton Williams, Mr. Tom Carter and numerous prominent citizens. He was commissioned to cook Mongolian pheasants every Christmas for Mr. Alexander Cameron. He served the supper for the first Richmond German. When Mr. William Royall entertained the English bond-holders the dinner was served by John Dabney. A guest who was present remembers the mint juleps which preceded the dinner, the saddle of venison, terrapin stew, canvas-back duck and various side dishes which made this a memorable event.

John Dabney used to serve dinners for the board of trustees of Richmond College in the old building between Ryland and Lombardy Streets, at the end of Grace. Dr. Garnett Ryland, of the University of Richmond, remembers when a boy seeing John Dabney when he came to the office of his father, Dr. Charles Ryland, treasurer of Richmond College, for the settlement of a bill, and was impressed with his courteous manner and the dignity of his bearing. He recalls that his father called his attention to the fact that John Dabney had the instincts of a gentleman.

Acquires Property.

With so flourishing a business, Dabney naturally prospered. As a young man he learned to read and write and become proficient in mathematics; the Ready Reckoner was a favorite textbook. He first bought a home on Twentieth and Leigh Streets, then another at 1414 East Broad, where he and his family lived the greater part of his life. This was a large house of eleven rooms, which had formerly been a female seminary kept by Rev. H. Keling, next to the First African Church. Later John Dabney acquired houses at 1416 and 1418 East Broad and property on Central Street, now part of the C. & O. Railroad property.

John Dabney bought his wife's freedom in the year 1856 for $1,400, while still a slave himself. The story of how he bought his own freedom is told in a graphic manner in the Memoirs of Kate Virginia Cox Logan—"My Confederate Girlhood." She relates that her husband, General Logan had telegraphed her in the morning that he was bringing a prominent railroad magnate to Richmond for the day and he wished her to arrange a dinner and entertainment for the evening.

"It was then nearly noon. I went to the house of John Dabney, our famous colored caterer, and asked him if it were possible to procure materials for a dinner that night, as it was after market hours. 'Well, Mrs. Logan, I have some things in my own ice box, and the fish and oyster places are never closed, so we may make out.'"

Mrs. Logan "beauty dinner," as the affair was always spoken of, must have been a great success. She writes: "John Dabney, who made it possible, was a wonderful cook, famed throughout Virginia and at the Old Sweet Springs in its palmy days. There was no one who could make mint juleps as fine as his. When a slave in the old days, he had belonged to Mrs. DeJarnette, of Hanover County, and she had allowed him to work on his own account as caterer and to purchase himself for $1,000. He had paid $500 when the war closed. What was his mistress' surprise, therefore, some time later, to receive a visit from John, bringing with him the other $500. She said, 'Why, John! You are free.'

"'Oh Mistiss! I bought myself for $1,000. I have only paid you $500. I made a bargain and I stick to it.' A poem on this wonderful man's sense of honesty and personal obligation was written by Thomas Nelson Page."

Corpulent, but Active

People remember John Dabney as a very handsome and impressive man of medium height, with light brown complexion, corpulent, but very active, the old-fashioned type whose politeness, good humor and courtesy made him universally popular.

Both John Dabney and his wife were strong characters; their chief concern and ambition being the welfare of their children. They inspired them to study and work for an education, and to fit themselves to become good citizens. The positions of responsibility which have been held by the children of John and Elizabeth Dabney and the high regard with which they are held in this community and others, give evidence of the results of their parents' training. Of their nine children, four are still living. Two daughters, Kate Dabney Jackson and Hattie Dabney Gray, both graduated in the Richmond public schools and after further study, they taught in these schools for a number of years.

Wendell Phillips Dabney, oldest son of John Dabney, attended the Richmond public schools and later taught in them. He is a gifted musician and Major Ginter engaged him to lead an orchestra at the Jefferson Hotel. He attended Oberlin College and moved to Cincinnati, where for over twenty years he was paymaster of the city. He owns the Dabney Publishing Company and is editor and owner of The Union.

Son in Postal Service.

John Milton Dabney, the youngest son of John and Elizabeth Dabney was retired from the postal service of Richmond two years ago, after a remarkable record of faithful service over a period of thirty years, for which he was commended in a letter from Postmaster-General Farley. In his younger days he was a professional athlete, traveling from New York to Florida with the Cuban Giants. He served as major of one of the divisions in the Community Fund drive several years ago and was chief lieutenant of the director of colored work under War Camp Community Service.

As a young man he always assisted his father in catering, and has carried on his work in Richmond since his death to a large extent. He is one of the three living persons who know the recipes for mint juleps and diamond-back terrapin stew which his father originated.

In June 1900, when the Seaboard Air Line Railway was celebrating the completion of its line to Richmond, John Dabney had been engaged as caterer for a luncheon to be given by the railroad company for the distinguished guests on their return trip from Tampa, at a large warehouse in Petersburg. He was ripe in years, and became ill at his home, stricken with a fatal malady. His son took his place and served the luncheon. At the hour it was taking place the old man awoke from a dream and said: "I dreamed that the banquet was going on and the guests were all saying, 'It don't seem like a dinner with John Dabney not here'." He died on the 9th of June, 1900.

WHY JOHN DABNEY

FINISHED PAYING FOR HIMSELF AFTER THE WAR

(By W. P. Dabney.)

Several Southern literary celebrities, notably Thos. Nelson Page, Mrs Helena Lefroy Caperton, Mrs. "Jane Taylor Duke," eminent intellectually and socially, have in sketches of the famous caterer and Mixcologist, John Dabney, mentioned that after the war was over, he paid his former owner the balance due on the sum he had promised to pay for his freedom. Nearly every reader has wondered why he did that, when he was not legally bound to do so.

Two weegs ago, The Richmond News Leader, one of the leading dailies of the South, had a splendid article on the life of John Dabney by Mrs. Duke. It paid a magnificent tribute to him, and made very complimentary references to his family.

As quite a number of people have since enquired of me as to the why and wherefore of the final payment he made, I shall give here, for the first time in print, the story which he told me many times.

I may say, that while he never had a chance to acquire any schooling having a family even before the war, he had a superiority of mentality that I would not concede when younger, but am glad to acknowledge now, that experience has brought me some wisdom. My father and his brothers were highly tempered, ever ready to fight, made so much trouble for over seers, that they were permitted to hire themselves out. The part of the money allowed him, and extra tips made, he saved, and was paying his mistress in installments for his freedom.

He married. Tis wife was a slave, high strung, independent, a Foster and a Scott. Soon after his first son was born, her owner determined to sell her. My father was heart broken. Desperate. Paying for himself he often had no money to even buy necessities. Some of his white friends saw him, sensed the suffering, found out the cause. They agreed to buy her for him, if he could begin paying them back at once. That was impossible, unless his owner would permit him to continue his payments.

He saw and told her the circumstances. She kindly agreed. Overcome with emotion, he said, "Miss —, you shan't lose. I shall 'sho' pay you every cent no matter what happens, for you have saved my wife, my baby, and my life!"

In a few years the Civil War. Two years after it ended, he went to see his former mistress. The war had stripped her financially. As she sat in sadness, my father walked in. He said, "Miss —, I have come to pay you the balance I owe you on myself." "But you don't owe me anything now John, the war has freed you and all of the slaves." "That's got nothing to do with the promise I made you. If you had not given me the chance, I would have lost everything. I GAVE YOU MY WORD, AND NOW I GIVE YOU THE MONEY!" And laying on the table $1,000 he walked out, as she burst into tears. From that day until, "God touched him with His finger and he slept," John Dabney's credit was good, at any bank in Richmond, Va.

SLAVE SALES RECORDED

County Court Records of 1859 Show Transfers

Here is the bill of sale for a negro slave, recorded in Shelby County in 1859, as shown by the records of the County Court:

"Received of Daniel Butts $1000 in gold money, United States coin, for a negro girl name Frances Maria, said girl warranted to be sound in body and mind and a slave for life, was born May 25, 1843. The title of said girl I warrant and defend to Daniel Butts, his heirs and assigns forever. This, the 30th day of March, 1859.

"L. W. BUTTS."

Mr. Butts later gave a negro slave to his son, as shown by this record:

"For and in consideration of services rendered me by my son, Daniel Butts, I give to him a negro boy named Lawson and warrant and defend the title of the aforesaid boy to Daniel Butts and his heirs and assigns forever. This, the fourth day of April, 1959. (The above boy named Lawson is aged about 23 years old).

"L. W. BUTTS."

By JANE TAYLOR DUKE.

From the post-Civil War period until the turn of the century in 1900 there was rarely an entertainment of importance given in Richmond, whether a private dinner party or a large function, without the supervision of John Dabney, the noted Negro caterer, who spent the greater part of his life in this city, and who is remembered by many citizens as a famous character.

Dabney Williamson, one of the few veterans now living at the Confederate Home, and who was 97 years old today recalls John Dabney in his boyhood days at Hanover Junction (now Doswell).

"My grandfather, Dabney Williamson, gave to his daughter, Cora, for a maid, a slave by the name of Eliza," says the old soldier. "After my Aunt Cora was married to Mr. DeJarnette and went to live at Sexton's Point near Hanover Junction, Eliza married a slave named London Dabney, carriage driver for Mrs. Jane Winston whose plantation adjoined South Wales. John Dabney was the oldest child of Eliza and London Dabney. Eliza was a very capable woman and was highly regarded by her mistress for not only was she a fine cook, but she was given the supervision of the other servants. Her boy John was 'raised up in the family,' and when he was old enough, my father, William Williamson, hired him from Aunt Cora and trained him to be a jockey at his race track near Taylorsville where he used to ride the famous race horse 'Boston.' He also rode the horses at 'Bullfield,' Major Doswell's race track. Later he served as a waiter at my father's hotel at Hanover Junction, and at 18 he was head waiter at a hotel at Gordonsville.

"When my father came to Richmond to manage the old St. Charles Hotel on Fifteenth and Main Streets, he brought John to take charge of the hotel bar and serve drinks. My father taught John to cook; he always took him with him on his trips and if there was any rare dish served at the hotel where they were staying, father paid the chef to teach John how to make it. After he left the St. Charles, John worked at the Ballard and Exchange Hotel, where he acquired a reputation as a bartender. It was while he was there that he won the fame by making for Edward VII. his first mint julep, when as Prince of Wales, he visited Richmond in 1860. His Royal Highness was so well pleased that he presented him with a twenty-dollar gold piece. I remember John's saying: 'My Lor', I'd make them every minute of the day for that!'"

Given Large Silver Cup.

A large silver cup which testifies the excellence of John Dabney's juleps has been preserved as a treasure, and is now one of the prized possessions of John Dabney's son, Milton Dabney, who intends to give it to his son, John Dabney, III., of Newark, N. J. Engraved upon the cup is the following inscription:

"Complimentary
to
John Dabney
from
The Citizens of Richmond
Champion Juleps."

The making of a julep was a sacred rite with John Dabney. After the ingredients were mixed and poured into the goblet or cup in which it was to be served, the top would be piled high with a mound of finely shaven ice which was decorated with sprigs of fresh mint, strawberries and other fruits in season; the coating of frost on the outside of the container completed this work of art. At a contest at Warm Springs when the barkeeper was given a prize given by the manager of the Warm Springs Hotel to the one who could make the best mint julep, tenders from all the neighboring hotels at the nearby spring competed John Dabney was the champion, winning one hundred dollars in gold.

Slavery -1938

138th Anniversary of the Birth of John Brown

VICTOR HUGO STIRRED BY HERO OF HARPER'S FERRY

Great Humanitarian of French Letters Ha Entered Fight for Brown—Abolitionists In North Intensified Struggle

By Eugene Gordon

The fact that today is the 138th birthday anniversary of John Brown occasions us to remember that Victor Hugo, great author of one of the world's classics, ***Les Miserables,*** was also a great humanist; and as a great humanist and a great writer he did not hesitate to swing his pen, like a mighty, gleaming sword, in defense of liberty in another land.

Few persons today know that Hugo worried about slavery in the United States at the very time he was creating those masterpieces of world fiction, **La Legende de Siecles** and **Les Miserables;** but he was. The capture and subsequent mistreatment of John Brown and his associates terriifed Hugo.

The Frenchman wrote in protest against the execution just about a month and a half after Brown's raid on Harper's Ferry. This last of the attempted slave insurrection, which was led by one of the bitterest and most uncomprising enemies that black serfdom ever had, occurred on October 19, 1859. Betwen that date and the beginning of December, the slaveholders and their allies unleashed the Bloodhounds of Terror throughout the South, even on suspicion of thinking of freedom. Negro cabins were burned, often with their occupants. Free Negroes were hounded from place to place. Provocateurs started rumors of new uprisings merely to enjoy the spectacle of slaves, in terror, driven to their deaths. And the abolitionist movement was ferociously attacked, John Brown and his associates being cited as typical of its leadership.

ABOLITIONISTS' HERO

It was his very advocacy of "vigorous resistance" which made John Brown, after his death, the hero of all abolitionists—both those who felt as he had felt and those who had advocated milder methods. In the North the people began to sing

John Brown's body lies a-mouldering in the grave,
But his soul goes marching on . .

Victor Hugo, in faraway France was "sick at heart" not only because a great personality was being hanged like a common criminal, **but chiefly because this new society which had developd in the United States, this bourgeois democratic society which had gleamed like a comet before him, was doing the hanging.**

Even at this time acclaimed one of the greatest geniuses since the death of Shakespeare, honored throughout the world and especially in his beloved France, Hugo nevertheless felt humble before the spectacle of men fighting for liberty. The slaves, he knew, could not, under the circumstances, free themselves; and although he did not realize fully the significance of the circumstances, he apologized for the serfs—apologized for their not rallying spontaneously to John Brown's call for an uprising.

Not knowing that the kind of task John Brown had assigned himself required a long period of most careful preparation — the kind, for instance, which characterized Denmark Vesey's uprising 37 years earlier—Victor Hugo excused the slaves with the plea that "Serfdom produces deafness of the soul."

JOHN BROWN

True enough, indeed, and said as only a great poet could say it, yet, said without qualification of the Negro slaves in the United States, not wholly true.

The accompanying letters written by Hugo wrote to the Governor of Virginia on the very day John Brown was hanged, is a precious document in many ways: as a challenge to the ivory-towered of today, whose talents fade into twilight beside of that of this man. Could anybody, after having this letter, believe that Hugo was not interested in politics, or that he feared to "meddle" in politics lest it spoil his creative spirit? Hugo interested only in morals?

Indeed, it is only after he has uttered the words, "from a political point of view," that he speaks of the United States as committing murder in its killing of John Brown. His awareness of the political implications in this murder made him bolder.

His declaring that John Brown's murder would be like a "creeping fissure" was prophetic. Shortly afterwards there came secession and then the Civil War. Meanwhile anti-slavery efforts in the North were intensified.

It will be noted that Hugo labored under the misaprehension that John Brown had been granted a reprieve of many days. As a matter of fact, the would-be liberator swinging from the gallows on the very day that Victor Hugo was protesting the hanging. One wonders what might have happened if Hugo's letter had been delivered to Governor Wise in time.

Victor Hugo's letter to the Governor of Virginia is taken from a small booklet on his activities in behalf of John Brown. The booklet contains also the reproduction of a sketch by the very hand that wrote **Les Miserables.** The sketch represents John Brown, as Hugo imagined him, suspended from the giblet.

EX-SLAVES ATTEND VETERANS' REUNION

Story of Battles Told by Confederate, 107.

HUNTSVILLE, Ala., May 31.—(AP)—Thinned by the years since exploits under Lee, Jackson and Johnston made history, Alabama's Confederate veterans gathered here today for a three-day reunion.

J. W. Dixon, of Carbon Hill, told of three wounds received at Corinth, Shiloh and Petersburg. He said he was 107, and had not decided whether he would attend the joint reunion of Confederate and Federal troops at Gettysburg, Pa.

Present as usual was "Uncle Simon" Phillips, of Birmingham, ex-slave and former servant for General Joe Wheeler. The Rev. R. A. Gwynne, ex-slave, also attended.

Hugo's Letter on Brown To Virginia Governor

Following is the text of Victor Hugo's letter to Governor Wise of Virginia protesting the murder of John Brown, written in 1859:

When one thinks of the United States of America, a majestic figure rises before the mind—Washington!

Now, in this land of Washington, this is what is happening at the present moment:

There are slaves in the Southern States, which outrages the pure and logical conscience of the Northern States as the most monstrous of anomalies. These slaves, these Negroes—a white man, a free man, John Brown, tried to deliver. John Brown wished to begin the work of salvation by freeing the slaves of Virginia. Puritanical, religious austere, full of the Gospel Christus nos liberavit, he threw out to these men, these brothers, the cry of emancipation.

The slaves, enfeebled by servitude, did not answer the call. Serfdom produces deafness of the soul. Left alone, John Brown entered the strife. With a handful of heroic men he fought, was riddled with bullets; his two young sons, sainted martyrs, fell dead at his side; he was captured. This is what is called the affair at Harper's Ferry.

John Brown, the captive, has just been condemned, with four of his followers, Stevens, Copoc, Green and Copeland.

What was the nature of this trial? Let us tell it in a few words:

John Brown one a camp-bed, with six half-healed wounds, a shot wound in the arm, one in the loins, two in the chest, two in his head, hardly conscious, his blood soaking the bed, the shades of his two dead sons by his side; with his four wounded co-accused, Stevens, having four sword-wounds; justice in haste and anxious to proceed; an attorney—Hunter—who wishes to go fast, a judge—Parker—who consents to it, arguments cut short, nearly every delay overruled, false or mutilated evidence produced, witnesses for the accused set aside, the defense blocked, two cannon loaded with shells in the yard of the courthouse, orders given to the guard to shoot the prisoners if their abduction is attempted, 40 minutes of discussion, five death sentences. I state on my honor that this did not happen in Turkey but in America.

Such things are not done with impunity in the face of the civilized world. The universal conscience is an open eye. Let the judges of Charlestown, let Hunter and Parker, let the slave-holding jury, and the whole population of Virginia, reflect upon this: they are watched; somebody sees them.

JOHN BROWN GOING TO HIS EXECUTION

—From the painting by Thomas Hovender in the Metropolitan Museum of Art

The eye of Europe is at this moment fixed upon America.

John Brown, condemned to death, was to be hanged the second day of December (this very day).

News has just been received. A respite is granted him. He is to die on the sixteenth.

The time is short. Is it too short for a cry of mercy to be heard between now and then?

No matter! Duty bids us raise our voice.

A second respite will perhaps follow the first. America is a nobler land. The sentiment of humanity awakens speedily in a new country. We hope that Brown will be saved. If it happens otherwise, if John Brown were to die on the scaffold on the 16th of December, what a terrible thing!

Brown's hangman—let us say it openly—Brown's hangman would be neither Hunter, the attorney, nor Parker, the judge, nor Wise, the governor, nor the little State of Virginia, but would be, we tremble, one of the glories of the human race, that, like France, like England, like Germany, it is one of the organs of civilization, that it at times even outstrips Europe in some of its sublime audacities of progress, that it is the summit of a whole world, that it wears on its brow the stupendous light of liberty, then we assert that John Brown will not die, for we recoil with horror from the idea of so great a crime committed by so great a people!

IRREMEDIABLE MISTAKE

From the political point of view the murder of John Brown would be an irremediable mistake. It would impart to the Union a creeping fissure that at the last would rend it. Posibly Brown's execution might establish slavery firmly in Virginia but asuredly it would give American democracy a shock. You are covering your shame but you are killing you fair fame.

From the moral standpoint, it seems as if a part of the light of humanity were being eclipsed, as if even the very idea of right and wrong were cast into darkness on the day that witnesses the consummation of the murder of Deliverance by Liberty.

As for me, who am I but an atom, but who, like all men, have the human conscience in me, I kneel in tears before the great starry banner of the New World, and with clasped hands, in deep filial reverence I implore the glorious American republic to acknowledge the grace of the universal moral low, to save John Brown, to tear down the threatening scaffold of the 16th of December, and not to allow under its very eye—and, trembling, I add—the first fratricide to be outdone.

Yes, let America know it and reflect upon it; there is something more terrible than Cain killing Abel; it is Washington killing Spartacus.

VICTOR HUGO

Hauteville House,
December 2nd, 1859.

Franklin, Va., News
August 19, 1938

NEGROES OWNED SLAVES

Few of the present generation, particularly in the North, know that before the Civil War a great many free Negroes in the South owned other Negroes as slaves. Some interesting facts concerning the subject are given in Prof. Carter Goodwin Woodson's book "Free Negro Heads of Families."

He shows that as far back as 1830 one-seventh of the Negroes in the country were free, some of them rich, owning large plantations and other valuable property. In 1857 one Negro in South Carolina owned 200 slaves, in Louisiana four Negroes owned respectively 91, 89 50 and 47 slaves. Many others owned smaller numbers, it being estimated that 40,000 free Negroes owned nearly 100,000 slaves at one time.

The story is told of a Charleston Negro who admired a female slave owned by a neighbor and bought her for a wife. Later on when she failed to behave herself as he thought proper, he sold her at a profit of $50.—Peninsula Enterprise, Accomac C. H.

Slavery - 1938

Workmen Begin Destroying Noted Home Where Elite of Macon Once Frolicked

YEARS of sun and rain have stained these walls and rusted fence and iron grillwork. Now workmen are dismantling the Asher Ayers house bit by bit. The top picture is a general view of the house, from the sidewalk level across Walnut street. The bottom photograph shows detail of the porch balcony ironwork. (Staff photos by Cecil Cone).

By SUSAN MYRICK

Giving way to progress, the once proud Asher Ayers house at Third and Walnut streets is being dismantled to be sold piece-meal to highest bidders.

Rust has taken the iron balustrade; the floor boards of the front porch are rotting away, droppings of birds foul the steps, but still ghostly memories cluster around the house. For there were entertained the elite of Macon; there, too, Confederate soldiers were billeted; lovely ladies in hoop skirts and mustached beaux in Confederate gray danced to stately rhythm and there the glories of the past still linger.

The house was bought recently by Sam Hall and H. G. Tinker and they are disposing of mantels, chandeliers, iron fence, iron balustrade and anything else that may be salable.

For almost 90 years the house was occupied, but Mrs. Granville C. Conner, last daughter of Asher Ayers (the builder), died in 1936 and the heirs found it unwise to maintain a home there.

From the days when the first rumblings of the War Between the States were heard, through the gallant days of the Confederacy, on through the trying times of reconstruction, the gay nineties, and the early days of the twentieth century, the old house has seen many parties. Within its hospitable walls have been entertained the loveliest of Macon's women and her most gallant sons.

Asher Ayers was born in New Jersey, but he came to Macon in the early forties and in 1843 married Miss Mary Ann Cutler. Having amassed a small fortune as a storekeeper on the corner of Cherry and Third streets the young man decided to build a house like one he had admired greatly as a boy visiting Boston. With slave labor the house was four years in building and two Negroes who had been trained in fine carpentering, Primus Moore and Ben Jackson, were foremen of construction.

Macon architects say that the architect who planned the house undoubtedly was associated with the building also of the brownstone front at 556 Mulberry, and with the building of the home now occupied by P. L. Hay on Georgia avenue. For many details of workmanship in the houses are similar.

Basement Dining Room

Except for the kitchen in the yard, some 20 feet from the house, the architecture is unlike that usually associated with the Southern home of the fifties.

Built of brick and covered with stucco, the house is narrow and long, with a basement and four more stories, including the observation tower on top which is a large room and contains eight windows. Rounded walls and curved front porch [illegible] which is an elaborate iron railing, produces an unusual effect.

In the basement were located dining room and game room. The first floor was given over to a front and back parlor, a library and an elaborate and highly decorated ball room, some 40 feet long.

In that ball room, which once knew the gay Virginia Reel, the Lancers, the Quadrille, and the German, a cornice in Italian Renaissance style is giving way to the ravages of time. In several places the figures have fallen, but much of the decoration is intact.

In the ball room and in the parlor across the hall, the cornice decoration is an elaborately carved plaster design of grape leaf and clusters of grapes with a woman's face peeping from the center. An arch with delicate carvings divides the long ball room in half. Under that arch have passed such figures as Gen. Howell Cobb, Sidney Lanier, Anderson Reese (who there met for the first time the lovely Viola Ross who was to become his bride), Claire de Graffenreid, Minnie Gresham, Mattie Hugenin, Harry Edwards, Arthur Boardman, George Dole Wadley, Arthur Whittle, Mary Lou Bacon, Willis Sparks and many others whose names are familiar to Maconites.

There, too, was married Sophie, the young Negress, who continued to live with the daughters of Asher Ayers until her death, at the age of 80, when she was buried in the family plot. Bishop Reese performed the ceremony and family and friends attended, for Sophie was a house servant of slavery time and was a general favorite with the family.

Twin Stair Cases

In the wide hall are two staircases with walnut railing and high lift. Ghostly figures trip sadly over them now and phantom gentlemen and ladies smile sorrowfully that the glories of the old days are gone. The front staircase rises straight up from the front of the hall, while the back stair is only a few feet back of the first. Designed in the same style as the front stair, the back one comes to the same landing on the next floor.

Throughout the house there are inside-blinds, folding back upon each other and fitting with a perfection seldom found in a modern house. Windows and doors are seven-and-a-half feet tall. Walls are 18 inches thick; windows deep-set and window facings are finished with elaborate moldings. Ceilings are 15 feet in height.

Most of the floors are made of the six-inch, heart-pine usual in houses of that era. But the parlor and front hall floors are of oak; that in the parlor inlaid in a border pattern.

The mantels are for the most part of oak, simple in design and low. But two mantels, the ones in library and parlor, are of iron. The parlor mantel is black with a design of gold, evidently painted and fired in the same fashion as China is fired.

Bed rooms are spacious and lighted by large windows and closets provide ample space for hoop skirts that once hung there. But an air of desolation pervades the place; dust is over everything, scraps of paper lie about; foot steps resound through the empty rooms.

Fate Laughed

Once the Ayers family moved out of the second floor bedrooms to the attic in order to provide rooms for a Confederate general and his staff. Though the family originated in New Jersey, they were So. sympathizers. So much so, in that tradition says Asher Ayers moved into the attic and refused to come down stairs during the months when Wilson occupied Macon and a guard of honor was placed about the home for protection.

But Fate laughed at Mr. Ayers; for his daughter, Anna Marie, fell in love with Capt. J. H. Simpson, one of the Yankee guard, and married him. They became the parents of a daughter, Mary, who is now Mrs. Mary Ayers Harris, 811 Napier avenue.

Some idea of the magnificence in which the Ayers family lived may be had from a description of the debut party of Mrs. Granville Conner. The two long rooms in the basement were decorated for the party. The billiard room was used for "meats" and the dining room for "sweets." The meats included four roast pigs, turkeys, ducks and chickens. In the "sweets room" were bowls of ambrosia and bowls of whipped cream and there was a pyramid of crystallized fruits with lighted candles set in the pyramid. Malaga grapes, a new delicacy for the South, were there in great bunches.

Preparations for meals were made in the kitchen some 20 feet from the house. It still stands, a two-story building, (the servants lived upstairs) but the heavy iron pots, the Dutch oven, the block for beating biscuit and the rest of kitchen equipment that belonged to the days Before-the-War are gone.

Evidences of the changes made during the nineties are the inlaid floor of the parlor, the large bath tubs, the marble lavatories with their purple-flowered bowls, and one mantel replacement.

Just what is to be done with the old house is not decided. Probably, it will be torn down to be replaced by some business house. There have been many suggestions that it be bought for a museum for the city, but financial difficulties make it seem impossible.

WHEN NEGROES WORSHIPED WITH WHITES

Miss Kate Burkett, Bibb county school teacher, says she was greatly interested in the Circle stories about Stone Creek Baptist church, because that was the church of the Burkett family when the younger generation was growing up. But she wondered why the long galleries in the church were not explained.

They are now encased with framework, divided into Sunday school rooms, and reach from the front to the rear of the church on each side.

"Those were the galleries for the Negroes before the war," she explains.

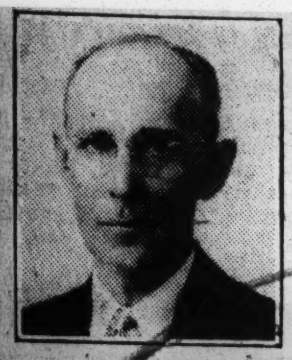
In those days Negroes attended church with the white people throughout the South, and had membership with them. In some communities they were allowed to have the entire church building in the afternoon, and to select their own minister.

The gallery for them was in the back of some churches, and in others where the number was greater the galleries were built on each side from back to front, as in the case of Stone Creek and Richland churches.

Slavery—1938

Through The Years

Africans I Have Known



By PETER A. BRANNON

HARPER'S MONTHLY MAGAZINE of October, 1906, carried a very interesting story by S. H. M. Byers. He calls it "The Last Slave Ship." I am going to quote some from that story and tell something of some African slaves which I myself knew as late as the years of the first decade of the 1900's.

Mr. Byers wrote the story of the slave ship "Clotilde" which was run into Mobile Bay [illegible] on a night in 1859. This story purports to detail the account of the bringing of 116 young men and women out of Dahommey, Ataka, and Whimmey, which account was given 47 years after their arrival, by "Gov." Lowe and his wife who lived not far from Mobile. The writer claimed at the time that less than a dozen of the Clotilde's cargo were alive. He found some of their African folk-customs still surviving. Those to whom he talked showed their tattoo marks.

The story of the Clotilde is that she was rigged [illegible] at a considerable cost after having been purchased for $45,000, and Capt. Foster an experienced skipper employed to take the ship to Africa. The little boat went out of Mobile Bay loaded with water, yams and rice. It returned with a human cargo.

Old Jake

I knew some years ago a little negro called since his arrival in America, Jake, whose African name was as close as we could figure it "Vanju." Jake was short and stumpy, he spoke with a distinct brogue and was hardly comprehensible, even in his old age and after long association with American negroes. A characteristic peculiarity was his manner of reference to the wife. He knew no use of the feminine gender. He called her by her name, then always said "he do," she was not directly from Africa, though only one generation removed. Jake was of the last boatload which came over on the Wanderer, that is, he claimed that he was of that group though there is considerable question as to whether the Wanderer landed her load at one of the Atlantic ports or on the Gulf. Certain it is that he was landed at Savannah and was one of the group bought by Ralph Howard and one of the Pitts family and brought to a plantation in the Chattahoochee Valley. He spent his last days on a little farm on the old Pearce place then owned by E. M. Anderson at Seale. Jake was the subject of a story made by an anthropologist connected with one of our leading scientific societies and proved of much interest. There were three or four more of these old "gheches" on the Bob Pitts plantation on the Chattahoochee River.

I knew another old negro who claimed to be about 120 years old (though I could not figure him more than 109), whose name was "Orv" Phillips, but I am not convinced that he was of African birth. I think he was born in America of African parents, and just a short time out of the western region of that continent. This old negro had lived among the Indians and he confused Indian traditions and African traditions and his long association with Americans made him somewhat of a conglomerate. As an anthropological specimen he was what we might term of at least three cultural aspects.

Susan Thomas who claimed an age of 115, but who was actually about 105, lived until recently (and she may still be there), on Hirsch's plantation in Russell County and had vivid memories of the massacre of Maj. William Flourney in the early months of 1836 at the time of the Indian uprising in that section of the State. Susan was born in Hancock County, Georgia, about nine years before 1827—that is she was nine years old when they carried her through the embryonic town of Columbus, Ga., after they built the first two houses there—so inasmuch as I knew her in 1922 first, and met her on several occasions afterwards, she must have been around 105 when I first made her acquaintance. This woman was one of the few negroes who had lived among the Indians who still called their streams by the Indian name. She always referred to "Black Water Branch" when she mentioned Wiwilasti Creek. That word in the Creek Indian language means "Black Water." Indicative of the liberties which the whites have taken with the euphonious and beautiful language of the Indians, the name is now entered on maps as Willester, more often in two words as if it were named for Will Lester. Susan had a silver spoon which she said was given her by her mother who recovered it at the burning of the home of Maj. Flourney, on his plantation in the Chattahoochee Valley in 1836. It was marked N. W. F. This old woman was born the slave of the father of Maj. Flourney.

Orv Phillips, the old man who lived on the adjoining plantation, spoke "Georgian," that is the tongue of the negroes of the early years of the 1800's on a Georgia plantation. Even in late years I have heard old negroes refer to the fact that a certain one talks "like a Georgian," or a Carolinian. The Carolinians were the seacoast negroes and the Georgians were the upper country ones who came from the Piedmont region.

The Coast Negroes

I once had the unique experience of associating with a group of South Carolina "Gullah" negroes and of studying their social customs. These Gullahs of the South Atlantic coast and the Gheches of the interior of Georgia and Alabama were the same African character. Their language was peculiarly a dialect and was understandable only to those with whom they were daily associated. Even until a few years ago, one might listen on the streets of Savannah to the huckster of vegetables, fish, etc., and hear quite a bit of this dialect. The call, "crab-il-yer" (as near as I can spell the word) was to denote that the peddler wished a "crab buyer." That is, in the tray which was balanced on her head, she had crabs for sale.

The Rice plantation Gullahs of the Ashley and Santee Rivers districts have a very interesting way of expressing themselves, and I have delighted in asking questions in order that I might enjoy the experience of the effort to arrive at what they were talking about. The woman frequently had "Maader" baskets for sale. They referred to palmetto woven baskets.

Most of our old black, shiny, pure Africans have left us and with them have gone their folk customs and interesting traditions. Most of my colored friends at the present day have been born here around me. Their parents and grand-parents were born here, so they have very few traditions not peculiarly our own. Superstitions are not confined primarily to the negro. There are quite as many whites who believe in "hants" as there are blacks who do. Just as many who carry a "luck piece" or a left hind leg of a rabbit.

I regret that the traditions of these old and distinct types are fast disappearing. I am not by any means convinced that they should be "educated" out of their traditions any more so than that we should have our traditions educated out of us. The negro, the Chinaman, the Eskimo, all by whatever name, have a national cultural background, the traditions of which are generally good.

I had a very pleasant experience not many weeks ago when I addressed a large group of colored teachers. I made particular effort to observe their costumes as well as their customs. Among women (who were directly God-chosen as respects the responsibility for their white charges) who always wore little rings in their ears. Today when I see one of this type of ear rings I have a pleasant reminder of a period fifty years back. I particularly noted that a great many of my recent audience of modern teachers wore little suspended rings. Truly and without reservation I say that I was delighted to see that this custom was either coming back, or had not yet been given up.

Some years ago a little dried up black woman came to my office and wished me to find out how old "I is.' After considerable questioning I learned that she was born on a plantation in what is now the western part of Bullock County and I found out who her mother and father were. Investigations determined to whom they had belonged and by going into the census records, by correspondence with Washington I found she was born in 1844. At that time she had no particular reason for wanting her age, she was apparently able to subsist herself, but since she has needed the data to prove her eligibility for an old age pension. I think that was about eight years ago, and she had not yet missed many weeks to stop by to thank me for the kindness in getting the information for her. Incidentally she will always accept a nickel, or a dime, but she insists she did not come in for that purpose. This woman is a child of a circumstance frequently observed by students of that period. Her mother lived on one plantation and her father lived on another. The census taker was given the information at the time and he recorded it. Like many others of that period, although there are few of her age left, she remembers how old she was when she was "freed" and the circumstances of freedom seemed to have impressed her.

My old friend Nathan Jackson, "Major Bolling Hall's yard boy," who has died within the past two years, was still another of these old-timers who were never reconciled to modern conditions. Up to the time that Nathan reached seventy-five years of age he always walked in from Jackson's Lake, and if the train wasn't ready to go when he got ready, he walked on back.

Doctor Newbell Puckett, a Lowndes County, Mississippi born, member of the staff of North-Western University, has written a great deal on the folk-customs, folk-beliefs of the people who made a great impression on him in his young days around Columbus, Mississippi. A characteristic statement of the Doctor is that religious folk-beliefs, both of the whites and the negroes, differ from religious beliefs in belonging solely to "popular" religion. Country graveyards are fine source material places for a study of this type.

The folk-customs of those Africans with which I came in contact in childhood, were direct influences of their white relationships (not relatives), and many of these folk-customs came through religious contact. Slave quarters were always provided in the churches and much of the conduct of the white folks in the church was imitated particularly by their house negroes.

Certainly there is nothing more charming than my memory of our old negroes who told stories. Old Alf Bass made foot mats, cotton baskets, wove Wahoo bark collars and told just as good stories as Uncle Remus' negroes ever told. Many of them were the same stories which Joel Chandler Harris put into the mouths of his characters. These were pre-historic, handed down, very old stories repeated as the years passed. I am rather positive in my conviction that the world would be better off today if we had a few of these old characters who could be furnished with about three meals a day and permitted to lean on their sticks and entertain between times. Their contribution was positively enlightening as well as amusing. Eloise Sherman in her "Pickannany Namesakes," Miss Howard Weeden with her "Old Boatman" and with her shadows painted on the wall, John Trotwood Moore with his pacturalization of those old Perry County, Alabama, negroes, have been Alabamians who like Joel Chandler Harris the Georgian, left us vivid memories of that old life which would take a lot of "education" to obliterate from us. I am happy that I lived to experience the association with old black Tony who made furniture and planed lumber and repaired buildings and did other things on my grandmother's old plantation, and Alf who knew just exactly when to cut the White Oak, so that it would split the best in the preparation of baskets, and old Aunt Harriett who made the finest macaroni and cheese and cooked the best peach preserves that ever passed by the lips of living man. Old Sol, though he was cripple, was a typical blackman of the period of the 60's. He passed on several years ago having supported himself through efforts as a drayman. Old Pat Pinkston who worked in Governor Thomas G. Jones' office at the Capitol and who was until his health totally failed, a part of the "staff" of the Department of Archives and History, was a loyal and genuine friend to those with whom he associated.

Those "God's little black chillun" who "uster" climb the trees for me to pull the oakballs out of which I squeezed ink, and turned the grindstone that I might sharpen my Barlow knife, and who did other little errands around the house in my young boyhood days, will ever be pleasant memories.

NEW BEDFORD MEMORIALIZES THE FREEDOM OF DOUGLASS

NEW BEDFORD, Mass.—On Sunday, September 18, at Bethel A. M. E. church, a program was presented in commemoration of the 100th anniversary of Frederick Douglass' escape from slavery in Baltimore, Md. Mr. Douglass, who ranks among the foremost American Race men of all time, lived in New Bedford from 1838 to 1841. He was born in Tuckahoe, Talbot county, Maryland in 1817, the son of an unknown white man and Harriet Bailey, a slave. She gave him the name of Frederick Augustus Washington Bailey.

Goes to New Bedford

He escaped from slavery and went to New York where he married Anna Murray, a freed slave who had come from the South to join him. David Ruggles a New York abolitionist advised Mr. Douglass to go to New Bedford, as this city was famous as an abolitionist stronghold and a recognized terminal for the so-called "underground railroad" and a haven for fugitive slaves.

Changes His Name

Reaching New Bedford, Mr. Douglass and his wife stopped in the home of Nathan Johnson, a local Race man who cared for their needs. Johnson advised Douglass to change name to avoid possibility of capture by slave hunters. This he did to Frederick Douglass.

Memorial Committee

Mrs. Priscilla deGeneste was made chairman of the general committee that arranged the commemorative committee meeting. Mrs. Elizabeth Carter Brooks, past president of the Northeastern Federation of Colored Women, past president of the National Association of Colored Women and a member of the Frederick Douglass Memorial and Histroical Association, who lives in New Bedford, was made chairman of the publicity committee and Rev. Norman W. Brown, pastor of Bethel church was the principal speaker.

Excerpts of Speech

"Economic slavery is destroying the manhood and womanhood of the world," said Rev. Norman W. Brown. "The first lesson to be learned from Frederick Douglass' childhood was his thirst for freedom and liberty. This ought to be the ambition of every youth in the world.

"The very day Douglass' young mistress taught him to read, she touched the tocsin that sounded the death knell of American slavery. When she provided the antidote which stimulated the mentality of Frederick Douglass, from that day forward, 'Mene, mene, tekel upharsin' was written over the castle dome of the most infamous institution that ever nauseated the nostrils of God or man.

"And it seems to me that if the youth of the land was familiar with the efforts of Frederick Douglass for an education, there would be a stampede by men and women everywhere to acquire knowledge; for knowledge is power when all else is powerless.

What is Freedom?

"Freedom is not a sweet morsel to be rolled beneath one's tongue; freedom is a condition of the mind as well as of the body. There is a servitude abroad in the land today as cruel and as damnable as chattel slavery of the days of yesterday. No man is free whose mind is the servant of his body; no man is free who must depend on the blighting influence of dole for his daily bread; no man is free who must stand in line waiting for a handout whether it be from individuals or from government.

"No man is free whose children are forced to grow up in ignorance whose wife must sell her time and labor for a mess of pottage. Economic slavery is destroying the manhod and womanhood of the world. discouraging the initiative, blighting individuality and whittling down every man to the same size.

"I call upon every red-blooded, forward-looking, liberty-loving young man and woman to fight for freedom and for liberty. Fight with the ballot, fight with the voice of agitation and with organized activities until America shall become truly 'the land of the free and the home of the brave'"

Representatives Present

Ralph Dow spoke for the New Bedford Teachers Union, bringing greetings from the American Federation of Teachers. Lester M. Shulman represented the International Ladies Garment Workers Union, Mrs. Brooks spoke for the Woman's Loyal Union. Alderman Francis H. Murray represented the city government.

Mrs. deGeneste in charge of the program, presented two communications, one from Burton Engley of Chilmark and the other from C. Dudley of the National Association for the Advancement of Colored People. The three grand daughters of Mr. Douglass sent greetings from their homes in Kansas City, Mo. Rev. Allen Keedy of Lunds Corner Congregational church offered prayer and read the scripture lesson.

Lost Mammy Is Found After 50-Mile Walk

Returning From Grocer She Wound Up In Greenville

Belina, the 60-year-old negro servant of Mr. and Mrs. A. B. Stutts, 102 Arlington Road, who left her employers' home Tuesday morning to go to the grocery store a few blocks away, was back home last night after a 50-mile walk.

Belina had spent all her life in Demopolis as a servant in Mrs. Stutts' home. She came to Montgomery when Mrs. Stutts married. After five months here, Belina felt confident she could go to the grocery store at the intersection of Fairview Avenue and Woodley Road and return—all by herself.

She started out at 9:30 a.m. She walked down Arlington Road and at the street's intersection with Fairview, she made a mark. She would thus know where to turn off on her way back.

But, as Belina later related, she somehow walked past her landmark and kept going out Fairview. When she got to the forks of the Mobile and Selma Highways she was panicky, like an animal.

Instead of taking the Selma Highway, which at least would have taken her to her old home, Demopolis, she took the Mobile Highway.

She walked and walked, this old "mammy". She was completely rattled. Twice she stopped. The first stop was for a hasty gulp of water; the second time, to show how the blind can lead the blind. A motorist asked her the way to Birmingham.

"Straight ahead," she directed, hurrying on.

She trekked on without food, Mr. Stutts said, until about 4 a.m., she was within three miles of Greenville. The sheriff came along and wanted to know about what she was about. Noting her frantic expression, he asked if he could help her.

"Yas, suh," she answered, too fagged out to be timid.

"You come on get in the car and I'll take you down there," the sheriff said, pointing towards Greenville.

"Naw, suh, I don't want to go dat way. Take me to Arlington."

The sheriff decided he better take further stock of the situation. He learned the name of Belina's employers, that Mr. Stutts worked at the Capitol.

"But what capitol? What State?" the sheriff persisted.

Belina didn't know what State. She pointed north down the highway.

Upshot of that gesture was that Mr. and Mrs. Stutts got a phone message from the sheriff and started for Greenville at 5 a.m. yesterday morning.

Belina limped out to their car. They took Belina over her detour back to Arlington Road.

But there were some who didn't know the "Aneas Africanus" had returned from the grocery store.

One friend of Mrs. Stutts's heard about the disappearance yesterday at a bridge game. The game was broken up by a player who hastened to phone Mrs. Stutts.

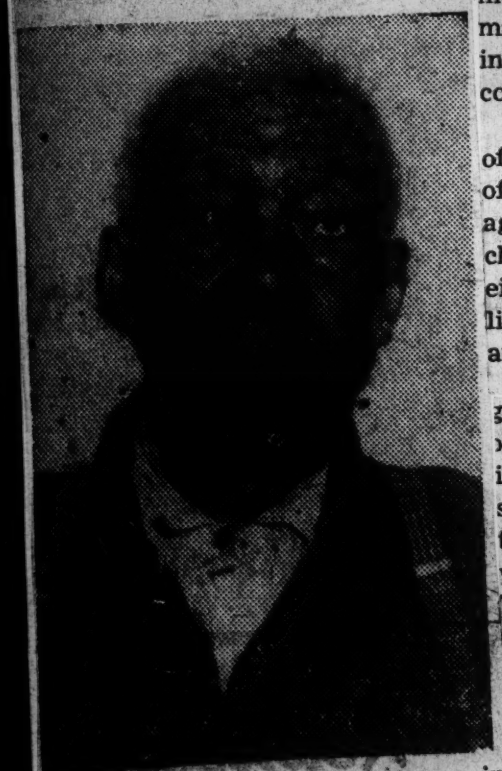
In Demopolis a child casually told Mrs. Stutts's sister about some old negro servant getting lost in Montgomery.

"Oh, my goodness! I just know that's poor old Belina," the sister said, hastening to find the paper.

SLAVERY - 1938

Haynesville La.
News
Nov. 10, 1938.

Negro 108 Years Old Visits News Office



Probably the eldest person in North Louisiana is Tom Cham, negro, of Shongaloo, who will be 108 years of age next March 10. Uncle Tom was in Haynesville recently, and while in conversation with a News representative said "I came to this country with my master, Col. Bill Mattox, before the civil war, locating four miles south of Old Haynesville." When asked about the Indians, he replied, "There were many Indians here at that time; my master had to run them off before we could build the houses." Continuing he said, "One old Indian, called Jim Indian lived in an old cave for a long time, after the others had gone."

Uncle Tom said that he came here before the civil war, and when his master went to war, he left word for Tom to come to him when he was ready for him. On receiving a message Uncle Tom went to his master, and served with him during the remainder of the war, as cook.

Uncle Tom says that he is one of a family of 19 children. One of his brothers died a few years ago at the age of 105. He has two children, but does not know where either of them are living. He now lives on the farm of A. C. Burns at Shongaloo.

Uncle Tom is in good health and gets around well to be 107 years old. When asked if he still worked in the cotton field, he replied, "No sir, I don't do much of anything these days, I'm too feeble and weak." But even at his age, Uncle Tom seems alert to the times, and able to be about the country quite a bit. His eye sight is still good, and he does not wear glasses.

Discover Old Slave Depot

EVANSVILLE, Ind. — Authentic information has been uncovered which shows the important part Evansville played in the "underground railway system" which moved hundreds of slaves into Canada and to freedom before and during the Civil War.

Escaping slaves were rowed across the Ohio river by men posing as fishermen. The refugees were then taken by underground passages to a hideout until it was safe to move by night to the next northern point. A house owned by former Governor Baker was one of the slave depots.

Chattanooga, Tenn. News
November 7, 1938

Ex-Slave, Lifelong Democrat, Wants Hull to Be President

Aged Negro Used to Drive Hull in Buggy.

COOKEVILLE. — Robinson Crusoe Buck, 94, ex-slave, plans to go to the polls Tuesday and vote the same way he has voted ever since the Civil War, a straight Democratic ticket. Declared to be the oldest Negro Democrat in the nation, Buck is a respected resident of the town of Algood.

It is his life's ambition to get to vote for Cordell Hull, his friend of many years' standing, for President. Crusoe, until a few years ago, operated a livery stable at Algood and often drove "Judge Hull" in buggies and surreys over the upper Cumberland section before the Secretary of State became a man of national importance.

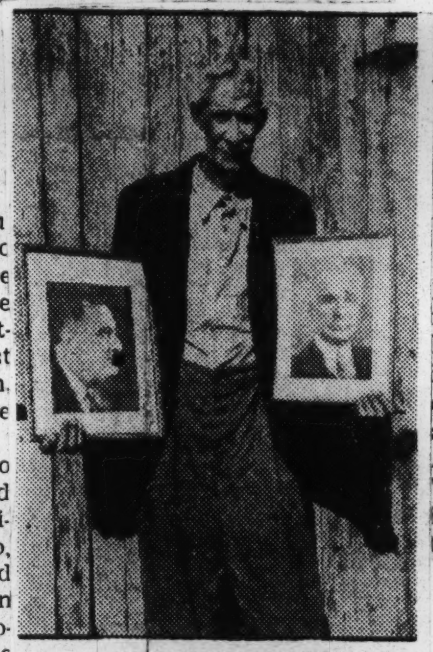
Crusoe, however, has little hopes of realizing this ambition. While in Washington in June, 1937, as guest of the National Association of Colored Democratic Clubs, which paid his expenses for a visit to the nation's capital, he called upon the Secretary and personally told him of the hope that he would run for President.

"Crusoe, I'm just too old to stand the strain," Hull replied, according to the Negro.

Robinson Crusoe was born in slavery on the farm of Abraham Buck, three miles north of here. He was Buck's body servant, and after emancipation remained to serve his "marster" and "missus" until their deaths.

When asked why he became a Democrat Buck replied: "I always liked the Democratic principles and liked the things the Democrats do. They used to tell us to vote for the Republicans because Abe Lincoln set us free, but I always told them that it was God who set us free just like He set the children of Israel free. I couldn't vote against the South, the country in which I have lived all my life."

While in Washihngton last year Crusoe made a radio address and visited all the points of interest in the city. He met Vice-President Garner and many other notables although he did not get to see President Roosevelt or Mrs. Roosevelt. The President and the First Lady, however, sent autographed photographs to him, and Secretary Hull added his photograph to the collection. The three autographed photos are his most cherished possessions, and he is perhaps the only man in the State to possess such a collection.



ROBINSON BUCK

Woman, Ex-Slave, Dies in Washington

WASHINGTON, D. C.—(ANP)—Mrs. Thomas V. Chase, 94-year-old ex-slave affectionately known throughout the community as "Mother" Chase, died last Friday at the home of her son, William T. Chase.

The aged woman was active in church and civic affairs and retained her vigor until the past few weeks. She was one of the founders, 67 years ago, of the Vermont Avenue Baptist church, where the final rites were held with the pastor, Rev. C. T. Murray, officiating.

In 1862, as a slave girl, she fled with her family from Carolina County, Virginia, traveling to Fredericksburg by oxcart, thence to Washington by train. At the time of her marriage, her husband drove a coal wagon, but was fired when his employer discovered he could read. Mr. Chase kept on, however, and later graduated from Howard University law school, receiving his diploma from President Arthur.

In 1873, Attorney Chase was a member of the House of Delegates of the District under Governor Sheperd, and put through a bill for a normal school, thus opening higher education to members of his race. Surviving Mrs. Chase are three sons, William T., Charles A. and Lewis E. Chase, all of Washington, and one daughter, Mrs. Isabel Payne of New York City.

OVER 100! WAS WHITE HOUSE COOK

Sold from her mother when only four, She never saw her any more.

(From Indianapolis Recorder)

Franklin, Indiana — Perhaps the oldest living former resident of the White House is Mrs. Jane Warmack, whose age is more than 100. She cooked for the late General Ulysses S. Grant and has seen troops of both sides march to battle during the civil war. Mrs. Warmack is the guest of friends here.

Appearing to be about half her age and very active, Mrs. Warmack's face shows a few wrinkles after a lifetime of hardships. Her span of life has covered three wars.

Born in slavery in Shelby County Ky., she was taken from her mother at the age of four and never saw nor heard of her afterwards, she grew into a young girl in the service of this family. Later she became a maid to a niece in her master's family and was taught to wash, iron, cook, split rails, work like a man in the field and other trying work.

Not permitted to leave the house at night, Mrs. Warmack slept on a straw ticking before a large fireplace. During all these trials and hard years, she never lost touch with her father. When emancipated she was hired to a man by her father at the rate of five dollars a month. She later came to Indianapolis, Ind., and earned three dollars and fifty cents per week for working in the home of Mr. and Mrs. John C. New.

While in the employ of Mr. New, than United States treasurer in Grant's cabinet, Mrs. Warmack cooked and served a seven course dinner to Mr. and Mrs. Grant. So impressed with the cooking were the Grants that they paid a special visit to the kitchen to praise her.

She lived a winter in the White House, caring for the daughter of the New's. She left their employ when she was married, aand moved to Dayton, O., where she has lived since. She has three sons, all living and four living great grandchildren. Her husband died about fifteen years ago.

"Live right, walk right and talk right, and do not make a show of yourself," Mr. Warmack advises. Treat yourself and others right."

EX-SLAVES' PRESIDENT ASKS 'NEW DEAL' GIFT

"Uncle" Simon Phillips, president of the Alabama Ex-Slaves' Assn. for the last quarter of a century and body servant during the War Between the States to Gen. Joe Wheeler, today made his annual "invitation" for a Christmas gift.

But this time, "Uncle" Simon, who is 90, departed from precedent—he wants those who know him to give him one cent each "as a Christmas New Deal gift."

He says that the gifts be brought to his home at 3121 11th Ave.

"Uncle" Simon says he is going to resign next year as president of the Alabama Ex-Slaves' Assn. "I've been president long enough," he said.

ATLANTA — (AP) — Some 30 Negroes, members of the Ex-Slaves Association, relived the days of long ago at their twenty-second annual yule service Saturday night with an "auld-time" tales session."

Spiritual singing and a sermon were also on the program. Ahead of a Christmas tree, the former slaves found baskets of food, one for each of them.

PUBLIC ASSISTANCE

A grandmotherduring the Civil War, Sarah Stephens, aged Negro, still rocks on the porch of her cabin in the cotton at Bowdon,Ga. At least 125 of her claimed 131 years are vouched for by documents and the verbal testimony of a descendant of her former "massa". Feeble and decrepit from "rheumatiz" she spends her days looking forward to the monthly arrival of her $9 old age allowance. Ut was the investigation for this allowance with its necessity for proving age that rbought to light her amazing longevity.

If Aunt Sarah's memory is dim it is at least agreeable, and she nods amiably to reporters' questions as to how many historical persons she can remember. Lincoln? "Yassuh." Andrew Jackson? "Yassuh". Adam? "Yassuh." His wife, Eve? "Lawd, yes a good lady." Aunt Sarah still weeps for a grandchild that was sold to another plantation during slavery days.

Survey
September, 1938
New York,N.Y.

Slavery - 1938

Mark 100th Anniversary Of Douglass' Escape From Slavery

By RICHARD E. MOORE
(Features Staff Crusader News Agency)

The hundredth anniversary of the escape of Frederick Douglass from slavery is an event of truly great historic importance. This anniversary falls on the seventy-fifth year of emancipation in the United States and the hundredth year of emancipation in the British West Indies and in South Africa.

Frederick Douglass, the great Negro Abolitionist leader, played a most unique, decisive, and historic part in that titanic conflict which destroyed the chattel slave system in America. The emergence of this giant figure of history from the blighting prison-house of chattel slavery, is therefore of profound importance in the great chain of events in our upward struggle to secure "life, liberty and the pursuit of happiness."

On September 3, 1838, Frederick Douglass started on his hazardous and fateful flight from Baltimore. Dressed in sailor's clothes and armed with the identification papers borrowed from a liberty-loving free colored sailor, Douglass jumped on the train as it started, in order to avoid close examination. Narrowly escaping detection and arrest several times, he arrived in New York City the following morning, where he secured shelter and aid from David Ruggles, a Negro officer of the Underground Railroad.

On September 14, 1838, Douglass left New York for New Bedford, where he would be most safe from the slave hunters, and arrived there on September 15. Fired with zeal for the freedom of his people, Douglass joined the Abolitionists and soon became one of the most eloquent and effective leaders in the anti-slavery struggle. Bravely facing mobs and narrowly escaping lynching several times, Douglass traveled throughout the North and West, and throughout Great Britain and Ireland, arousing the people and organizing the fight to abolish slavery and free his people.

Through the aid of English anti-slavery friends, Douglass established a paper at Rochester, N. Y., which he made a powerful weapon in the great cause. Breaking with those abolitionists who refused to use the ballot as a means to further the anti-slavery cause, Douglass joined the Free Soil Party which later merged in the Republican Party.

Douglass bravely resisted the Fugitive Slave Law and made of his home a station of the Underground Railroad, through which he assisteded the escape of many slaves to Canada. Douglass aided John Brown, but did not go with him to Harpers Ferry because of his conviction that he had other vital work to do for the deliverance of his people.

Later events proved this to be correct, for Douglass rendered invaluable service in uniting all the progressive forces of the country to oppose the extention of slavery, and in securing the election of Abraham Lincoln. In the Civil War which followed, Douglass played a most decisive part in arousing the North to the necessity of arming the Negroes and in recruiting Negro soldiers into the Union Army to fight for freedom. Douglass directly influenced Lincoln and the government to take this necessary step and to issue the Emancipation Proclamation.

During the Reconstruction period, Douglass led in the fight for the right of Negroes to vote, for equal citizenship rights, and for the protection of the Negro people and the loyal whites of the South from the bloody reaction of the former slaveholders.

He held a number of public offices, including that of marshall of the District of Columbia and Minister to Haiti.

Until the end of his life, Douglass continued to labor unceasingly for the liberty, equality and advancement of his people in every sphere of life. True to the principles of liberty, Douglass fought also for equal rights for women, for the rights of labor, against lynching and every form of prejudice and oppression, whether levelled againsth is people, against the Chinese or any other human beings.

Through his experiences and struggle as a slave, when he "was made to drink the bitterest dregs of slavery" and was filled "with a burning hatred of slavery," Douglass was fitted for his great role in the destruction of slavery.

Witnessing its brutal horrors, moved by the mournful songs of the downtrodden slaves, suffering its hunger, cold and degradation, Douglass was impelled while hardly eight years old to think of the nature of slavery and the means of freedom. Despite the law and opposition of the slaveholder, he learned to read and write by shrewdly making teachers of the little white boys he met on the streets of Baltimore. Diligently studying the Columbian Orator which he bought for fifty cents earned by shining shoes, he learned to express his thoughts and started to develop the great oratory with which he exposed and denounced slavery and moved the people to fight for its abolition.

By manfully resisting the slave-breaker Covey, Douglass developed the courage which saved him from further brutal beatings while still a slave, and enable him to face the greatest dangers afterwards while championing the cause of his people. By persisting in his efforts to be free despite betrayal, he succeeded at last in gaining his own freedom and then in playing the most consistant and decisive part in winning freedom for his people, saving liberty for all the people, and preserving the nation itself. By faithfully representing the needs and aims of the most oppressed slave class and by militantly yet wisely fighting for the liberation, elevaton and enfranchisement of his suffering brothers, he achieved a truly commanding and eminent position.

Surely, the inspiration and lessons of his great life and struggle are needed today, in order to go forward to meet the present crisis which again challenges our life and liberty.

Century-Old Negro Reported Missing; Search Is Started

Police search for a 100-year-old Negro wearing a long tailed black coat, a gray hat and carrying a cane was under way yesterday afternoon.

Detectives were asked by relatives of the Negro to aid in the search when they discovered him missing from his home yesterday morning. He is listed as Aaron Perry and is described as five feet, six inches tall and weighing about 105 pounds.

Bury Ex-Slave, 102; Wanted to Study Law

CARTHAGE, N. C., Sept. 22—(ANP)—Scott Roberts, 102, an ex-slave who recently enrolled in the WPA adult school with the determination to learn to read and write so he might study law and "look after his interests," was buried Thursday from the Moore County home. He was never ill in his life until he suffered a stroke several days before his death. He was born on a plantation 12 miles from Carthage and he lived there until he went to the country home four years ago.

MONUMENT TO JOHN BROWN DEDICATED

The above monument to John Brown, the great abolitionist, was recently dedicated at Akron, Ohio, with Dr. Gilbert H. Jones, dean of the College of Education at Wilberforce University, as the chief speaker. The monument and the fountain, sponsored by the Twenty-Five Year Club, was built from funds derived from popular subscription. Officers of John Fulton Post, the American Legion, officiated at the dedicatory ceremonies.

HUNGRY FORMER SLAVE BELIEVES OLD DAYS WERE EASY ON STOMACH

Negro, Claiming He Was Born in 1843, Comes Here to Find More Food

By JAMES BURKE

A 95-year-old former Negro slave tottered into Macon yesterday and announced he was "hongry."

"And, honey, I is always been more or less dat way ever since Mr. Sherman came down dyar wid his host," he added.

Stamping with snowy bristles on his wrinkled face and toes of both feet sticking from over-weathered shoes, the aged man proudly claimed to be Samuel Rance Marshall, born in 1843 on the plantation of Madison Marshall near Doddilla.

He said a white man in Dooly county had purchased the bus ticket for him to come to Macon, where, he thought he could find more to eat, "because it's a big place."

"And I'm going to stay in Macon, if I perish to death," the old man declared.

The former slave felt sure 15 cents would be enough to keep him filled for a day.

"With that I'd go down thar to de store and get 'em to fixe me up a hoecake big as mar hat," he explained, "with two or three slices of white meat."

Master Was Good

There were no such food problems in the old plantation days, according to Marshall.

"When I'd ask de marster fer some meat, he'd go in de smokehouse and cut me a slice half a middlin' down," the Negro remarked, "and he was always good like that to his Niggers."

Looking at the stream of automobiles passing on Mulberry street, the old man once more yearned for "de good days" because "autos don't fill de stomach."

Marshall knew no one when he left the bus here, but soon picked up with a Negro he called Wesley Nealy, who has given him a place to sleep. Eating has been more difficult.

"De welfare places said dey'd give me some'n sometime," he noted,, "but last thing I et was some biscuits a kind white lady give me. Dey was sort o' hard for me to chaw."

Left with some change for a meal, a twinkle came in the old Negro's eyes and he shouted a parting "be good, sugar, and don' let no cars run over you."

LISTEN TO THIS: FACTS ON SLAVERY

BY HOBART T. MITCHELL

The Ordinance of 1787, which excluded slavery from the Northwest Territory was ratified by the first Congress of the United States, with but one dissenting voice, and that from a delegate from New York; the entire Southern vote being cast in its favor. Virginia was much more earnest in the wish for general emancipation than New York, Massachusetts, and Rhode Island.

VERMONT:

Vermont claims the honor of having excluded slavery by her Bill of Rights, adopted in 1777. The census of 1790 shows but 17 slaves in the whole state.

PENNSYLVANIA:

Pennsylvania had 3737 slaves in 1790. This state provided a gradual emancipation, by an act passed in 1780, by which it was provided that all slaves born after that time should serve as slaves until they reached the age of twenty-eight, after which they were free. The census of 1840 shows 64 still in slavery.

NEW YORK:

In New York a similar act (gradual) was passed in 1799, emancipating the future issue of slaves, males at the age of 28, females at the age of 25 years. In 1817, another act was passed regulating slavery. In 1790, there ware 21,324 slaves in this state.

RHODE ISLAND:

Rhode Island adopted a plan of gradual emancipation by declaring that all slaves born in that state after March, 1784 should be free. Five remained in 1840.

NEW JERSEY:

New Jersey in 1790 held 11,423 slaves. In 1804, the prospective extinction of slavery was provided for by a similar statute to those of New York and Pennsylvania. The process must have been slower, as the census of 1840 gives her 674 slaves, and that of 1850, 236.

MASSACHUSETTS:

Massachusetts never did, by statute, abolish slavery; as late as 1833 her Supreme Court left it an open question when slavery was abolished in that state.

CONNECTICUT:

Connecticut adopted a gradual plan of emancipation, and 17 of her slaves were remaining in 1840. Connecticut held 2759 slaves in 1790. The interest in slavery was too great for immediate emancipation.

VIRGINIA:

Virginia alone had 293,427 slaves more than seven times as many as all the foregoing states combined. Her productions were almost exclusively the result of slave labor. No white labor to speak of in agricultural pursuits. The problem was not easy to solve.

JUDGMENT:

To satisfy a judgment against one N. Mitchell, a Negro woman slave for life, one full set of screw-cutting machinery, three sets of smith's tools, and one cow was sold by the sheriff in Fayette county, Pennsylvania, in 1823.

CAESAR:

Caesar on his expedition in Gaul notices the custom of burning the slaves upon the funeral pyre of their master; that the soul of the slave entered into the master's body, and that of the master into the body of the slave.

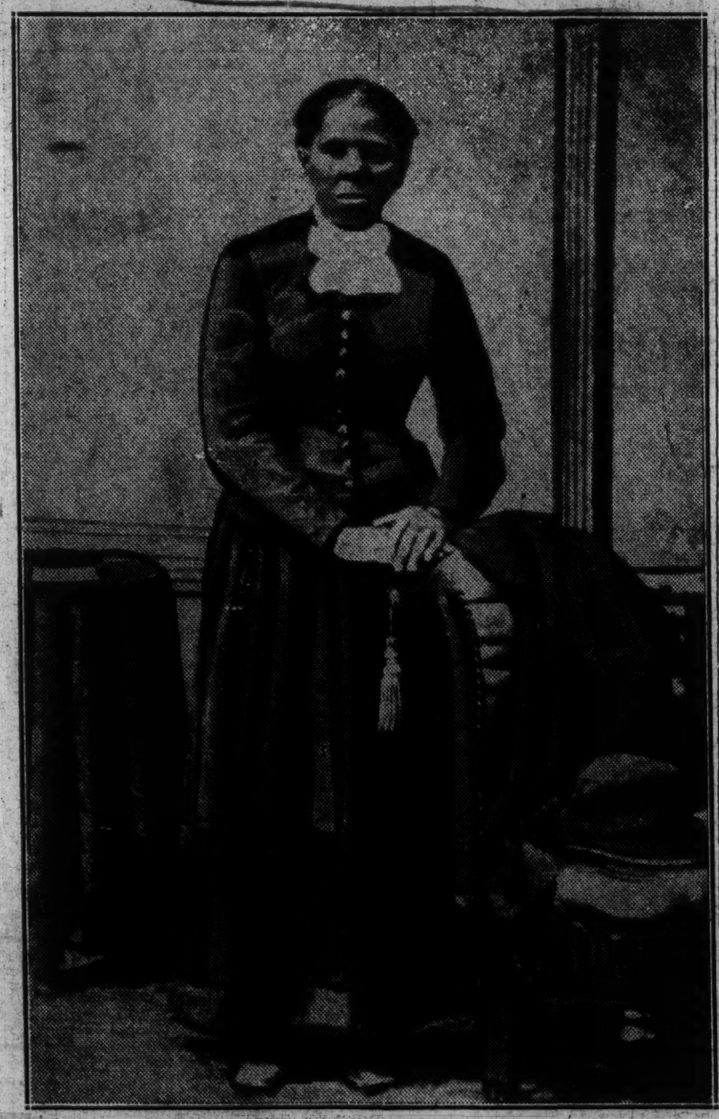
NAPOLEON BONAPARTE:

In France, Napoleon Bonaparte, upon his return from Elba, 1815, passed an order for the immediate abolition of the trade. And in the same year, the Congress of Vienna, representing Great Britain, Austria, Russia, Prussia, and France, declared the slave trade to be "repugnant to the principles of humanity and of universal morality; and that it was the earnest desire of their sovereigns to put an end to a scourge which had so long desolated Africa, degraded Europe, afflicted humanity".

Any information concerning this column or the facts stated therein, write in care of this newspaper enclosing a self-addressed envelope.

ternal Organizations in U. S.

"The Moses of Her People"



HARRIET TUBMAN

"The cause of freedom owes her much," said William Seward, Secretary of State in Lincoln's cabinet; and, John Brown described her as "one of the best and bravest persons on this entire continent."

$40,000 ALIVE OR DEAD

★ ★ ★ ★

Slave Owners Offered for Harriet Tubman

(By ELIZABETH LAWSON)

She was known in her lifetime as "the Moses of her people." William H. Seward, Secretary of State in Lincoln's cabinet, said: "The cause of freedom owes her much." And John Brown described her as "one of the best and bravest persons on this entire continent."

Her name was Hurriet Tubman. She was born in slavery on the eastern shore of Maryland, escaped to the North, returned nineteen times to the hell from which she had fled, and, while posses scoured fields and woods for her, piloted no less than three hundred slaves to freedom.

Harriet was thirteen years old when, because she refused to tie another slave to be whipped, her master threw a heavy weight at her, breaking her skull. This was only one incident among a thousand cruelties and abuses of her hildhood and youth. One day a trader appeared without warning in the slaves' quarters, and the girl determined to make her escape. "I had reasoned this out in my mind," she said years later, "that there was one of two things I had a right to—liberty or death. If I couldn't have one I'd have the other."

She started out with her two brothers, but they became afraid and went back to the plantation, for they had neither money nor provisions for the trip, nor compass to guide them, nor a knowledge of the road whch they must take, nor the intimation of a single person who would help them on their way. Harriet went on alone, with only the North Star for a guide, travelling on foot at night and by day hiding in forests and swamps.

Once on free soil, she obtained work as a cook with families and hotels, and began putting by money from her small earnings until she had a sum sufficient to take her back into the South to bring away a party of slaves. From that time until the Civil War—a period of about fifteen years — she regularly disappeared from New York State and reappeared after weeks or months with a group of Negro fugitives.

Inevitably she found the Abolition movement and continued her activities with its assistance, becoming one of the hundreds of white and Negro "conductors" on the "Underground Railroad," that great illegal network of travel over which a thousand slaves were each year spirited away to free land.

* * *

The news of Harriet Tubman spread by grapevine telegraph through the slave quarters of the South. "Moses," the Negroes called her, for she was leading them out of the land of bondage. She would appear suddenly on a plantation, and the word would be whispered among the slaves, and men and women would make a tiny bundle of their possessions and prepare to set out with her. Harriet would give a few swift instructions, drug the babies in the party with paregoric to prevent their crying, and the group would be on its way. The path often led across rivers and swamps, over mountains and through forests. Once started on a trip, Harriet, permitted no one to turn back. When a man fell down exhausted, and refused to go further, Harriet would point a pistol at his head and warn him: "Dead men tell no tales; you go on with us —or die!"

The slaveowners posted rewards for her capture, alive or dead; at one time a total of $40,000 was offered for the body of Harriet Tubman. She was never arrested, nor was a single slave whom she brought away recaptured.

* * *

New perils were encountered on almost every journey at one time she left a party of fugitives in the woods and went alone to give a pre-arranged signal at the house of a free Negro. But during her trip to the South, the Negro had been driven out of his home by the authorities, and a white man had moved in to await the arrival of Harriet and her group. When the man opened the door in answer to Harriet's knock, she fled, and conducted the fugitives to a swamp on the edge of town.

Meanwhile the alarm had been given, and the slaves expected each moment to be recaptured. Towards evening a man in Quaker dress came walking towards the swamp,

(Continued on Page 16)

cont on back page

(Continued from Page 12)

apparently in deep thought and talking as if to himself. "My wagon stands in the barnyard across the way," he muttered. "The horse is in the stable. The harness hangs on a nail." He left without waiting for a reply. At night the fugitives entered the barn and found a well-provisioned wagon in which they made the next stage of their journey.

On one of her most dangerous trips, Harriet brought away her parents. She arrived in the South when her father was about to be tried for helping slaves to escape. "I just removed my father's case to a higher court," she said, "and brought him off to Canada."

In her Canadian home, which she established as a part of her Underground Railroad line after the new fugitive slave law of 1850 had turned the North into a great hunting ground for escaped Negroes. Harriet Tubman sheltered John Brown, helped him to plan his campaign and aided him in getting money and recruits. On one occasion Brown took her to the home of Wendell Phillips, and introduced her by saying: "I bring you one of the best and bravest persons on this entire continent—General Tubman, as we call her."

Harriet Tubman took an active part in the incident which was famous in pre-Civil War days as the "Troy rescue." In the spring of 1860, she stopped at Troy N. Y., on her way to an anti-slavery meeting in Boston. She found the city in an uproar; a fugitive by the name of Charles Nalle had been followed by his master and was in the hands of the police. Harriet demanded the right to see the Negro, entered his cell, and then, her plans perfected on the instant, sent some little boys into the street to cry "Fire!" The crowd increased enormously, and with the danger of rescue imminent, the slaveholder offered to sell his chattel. But a man in the building opposite the prison raised a window and cried out: "Two hundred dollars for his rescue, but not one cent to his master." The crowd roared its approval.

At this point two officers came to take the prisoner away; while they were still descending the stairs, Harriet called to the people below: "Here he comes; take him!" Joining the rescuers, she threw herself on the two officers and pulled them to the ground; then seized the fugitive and dragged him to the river and a boat, while hundreds lined the banks and shouted encouragement.

The telegraph, however, gave warning, and on the other side of the river the slave was recaptured and taken to jail. The crowd gathered at the new prison and attempted to break in, and in the riot that followed two men were shot. But the body of one of the felled rescuers — a Negro — was wedged in the door of the fugitive's cell, and before it could be dislodged and the door closed Harriet had again seized the prisoner and carried him off. Within a few days he was in Canada.

* * *

When the Civil War broke out, Governor Andrew of Massachusetts sent for Harriet Tubman and placed her in the field of battle as scout, nurse and spy. Her knowledge of the South was invaluable, and she guided Union troops unerringly through jungles and swamps. One of the most important of her services was to win the confidence of slaves in enemy territory, and persuade them to run away to the Federal Army. Thus she disrupted the chief labor source of the slavocracy, and brought to the Union new recruits.

As a spy, she penetrated into the enemy lines, and was often under fire from both armies. Her description of battle is in the unconscious poetry which can still be heard among the working people of the South: "And we saw the lightning, and that was the guns; and we heard the thunder, and that was the big guns; and we heard the rain falling and it was drops of blood falling; and when we came to gather the crops, it was dead men that we reaped."

In Auburn, N. Y., where Harriet Tubman died in 1913, a bronze tablet was erected to her memory. On the table are inscribed her own proud words:

"On my Underground Railroad I never ran my train off the track, and I never lost a passenger."

SLAVERY - 1939

Memory of Faithful Slaves Honored in Southland

By CAROLINE COLEMAN.

"Dedicated to the memory of the (colored) slaves buried here and elsewhere in unmarked graves in our sunny southland."

A monument bearing this inscription, a fitting tribute to the slaves now sleeping throughout the southern states, was recently erected in the historic rock-walled churchyard of Fairview Presbyterian church near Fountain Inn, S. C.

The monument, a solid block of South Carolina granite, was designed and erected by Dr. H. Boardman Stewart, Fairview's 83-year-old "country doctor." Dr. Stewart attracted nation-wide attention in 1928 when he erected in this same churchyard, what is thought to be the only monument in the world, honoring the "Family Physician."

The memorial to the former slaves stands facing the east in one corner of this "God's acre," where row upon row of humble stones mark the last resting place of the "Mammies" and "Uncles" whose lives were spent in self-sacrificing devotion to beloved Ol' Massa, and Ol' Mis'. These humble mounds are carefully tended by the descendants of those whom they loved and served in days gone by.

There is something infinitely pathetic in the thought of old slave burial grounds, which leads one to exclaim—

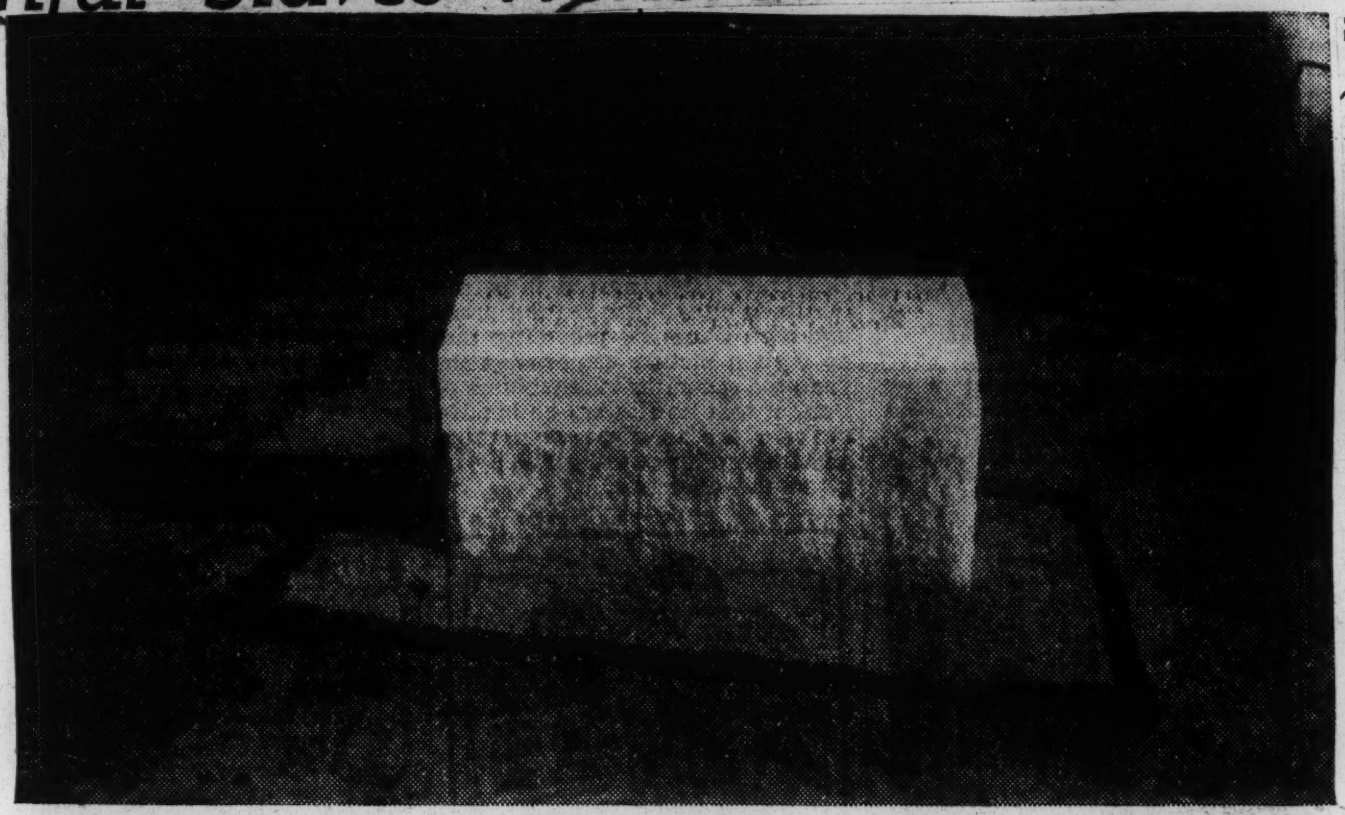
'Green be the turf above thee, thou friend of our better days. None knew thee but to love thee, nor named thee but to praise."

In the up-country the slaves were usually buried in the country churchyards where their owners slept, while in the coastal section slave burial grounds were a part of every plantation.

Nothing in all America is more unique than these little plots on the coastal-plantation sites. This writer visited two of these ancient slave-graveyards on Saint Simons Island on the Georgia coast. One of these is on the site of old Kings Retreat, famous ante-bellum plantation of Thomas Butler King, now the site of the Sea Island golf course. The present owners of this site have deeded the little plot under the cedars of the descendants of the slaves who are buried here. And so dear to the negro is the spot where his people lie, that even yet descendants of Retreat slaves are being brought back from as far as New York to sleep in the sacred soil of "home." A similar plot was seen on Hamilton plantation, now the home of Eugene W. Lewis, of Detroit. And here also was visible proof that negroes are still being buried here.

Each of these interesting little burial grounds is shaded by somber cedars and the drooping boughs of great moss-draped oaks. The mounds are adorned with clocks, lamps, vases, crockery and other articles which the dead are supposed to need in the other world. "De clock is to wake sinner when Gabriel blows his horn, an' de lamps is to light him on his way to de judgmint," a Geeche negro informed us. The graveyards are neatly kept, but the work is done in daylight hours. The negroes avoid these spots after dark, when "chains clank" and white draperies wave eerily in the breeze, as "Speerits" and "hants" flit about under the trees.

"The slaves were always buried at night," says Dr. A. L. Blanding, in his Reminiscences. "Sitting on the porch of my old plantation home, I have often listened to the weird Spirituals and the moaning and groaning of the negroes when a slave funeral was in progress." Candles and torches were carried by the mourners, and the dark procession winding along in the shadows of the moss-curtained oaks had an other-worldly appearance.



"Dedicated to the memory of slaves buried here and elsewhere in unmarked graves in our sunny southland" is the inscription on this monument erected in the historic rock-walled yard of Fairview Presbyterian church near Fountain Inn, S. C.

A unique slave-burial ground is that at Flat Rock, N. C. Many low-country plantation owners who composed the summer colony here are buried with their families in the steep little churchyard of St. John's In The Wilderness. Not far away is the little slave graveyard where faithful servitors of the Rutledges, Pinckneys, Memmingers, Lowndes, Hasties and others whose names made history in the south in other days. It would be sad to contemplate the mounds of negroes sleeping so far away from their cabins under the live oaks, near the sea, but for the fact that the slaves were laid to rest near their "white fo'kes."

"My white fo'kes" was the central theme with the loyal slave. Even after freedom, many of the negroes chose to remain with their white fo'kes and others who hastened away from home at the news of emancipation, soon returned begging to be taken back that they might live in their little cabins near the beloved Massa and Mis'.

In the low-country, plantation churches were built on every estate where the negroes might attend services, as the nearest church was often miles away. In the up-country where plantations were smaller, it was the custom for the slaves to attend services at church with their white folks. Old Fairview built by the Scotch-Irish Presbyterians, had a spacious "slave-gallery." For many years after freedom dusky worshippers still came to sit in this lofty gallery where hundreds of their race had worshipped in days gone by. The last of these, venerable "Uncle" Wash Stenhouse, came regularly to sit with bowed head and reverent mien, a pathetic reminder of the past.

One of the most incredible facts in all history is that the slaves, only recently rescued from a savage state, could be accepted as members of our best southern churches. That this was true was due to the strict training of the mistresses of the southern plantations, who felt keenly the responsibility for the mental, moral, and spiritual welfare of the childish blacks entrusted to her care.

Martha Laurens Ramsay, daughter of Henry Laurens and wife of the historian, Dr. David M. Ramsay, tells in her memoirs of spending her entire Sabbath afternoons in instructing her slaves in the "scriptures and catechism." Such was the task of every plantation mistress in that period. When the slave had been taught enough that he could comprehend the meaning of salvation, he was admitted as a "probationer," and if his conduct was satisfactory during "probation," he was then received upon request as a full-fledged member of the church. The negro of early times possessed a remarkable memory. It was not hard for him to repeat what he had been taught, even though he could not read for himself. "Uncle" Sam Smith, an ex-slave now in his 100th year, can repeat text after text that he "heard the preacher say" nearly 90 years ago. "Uncle" Liverpool Hazzard, ex-slave of Pierce Butler II, reputed to be 107 years old, talked to this writer two years ago of the negroes and their plantation churches on the Georgia coastal islands. "Goin' to de church and jinin' in de singing, wuz de best time de niggers had," declared the old negro.

Southwest's Oldest Negro Dies At Age of 110

SALINA, Kas.—(ANP)—Ruben J. Johnson, a representative of Missouri's almost diminished set of pre-Emancipation patriarchs, who found freedom by fleeing to Kansas through the historical John Brown's Tunnel of Topeka, died here Tuesday at the age of 110.

Johnson, along with his mother, entered the Sunflower state a few years prior to the Civil war. He was positive of the date of his birth, inasmuch as it was registered by his Missouri master in Jackson County, May 3, 1829.

At the age of 100, Johnson not only scoffed at the idea of wearing glasses, but also proved his claims of being able to support himself by doing manual labor alongside of a set of young men, to whom he referred as "cubs and whipsnappers," who were between 75 and 85 years younger than he was.

It was the year of 33 during which he first applied for relief. And, officials claim, his appearance resulted in their foremost surprise of seasons.

FORMER SLAVE OF JEFF DAVIS DIES

PINE BLUFF, Ark., Dec. 7—(ANP)—Several hundred mourners assembled at a local church last Saturday to pay final tribute at the bier of Mrs. Winnie Davis, 105-year-old former slave of President Jefferson Davis of the Confederate States of America. Aunt Winnie, as she was familiarly known, died last Thursday at her home of the infirmities of old age

Old church records record amazing instances of "churching" slave members, as well as white members of the congregations. For misdemeanors such as, "playing the fiddle on Sunday," "starting to town on Sunday," or "greasing a wagon on Sunday," as well as for "attempting to conjure or hoodoo another negro," the slaves were sternly hailed before the church, and sometimes suspended "from the fellowship" for a certain number of weeks. "Conjuring and witch-doctoring" were besetting weaknesses of the Africans, and often brought them to grief. If the perpetrator of these dark deeds should be caught in such conduct unbecoming to a church member, he was subject to a severe "churching" which signified disgrace.

So strong was the inherited trait of the Africans, that even the most strict training never uprooted their faith in the occult the "speerits and hants" so real to their ancestors.

The pastor of the church could do little toward impressing the gospel upon the minds of his hearers in the gallery. It was Ol' Mis' who simplified the doctrines and made it possible for the negro to catch a glimpse of their meaning. The world lost much of charm and grace with the passing of the type of the mistresses of the plantations of the old south—

"Yo' nebber knowed Ol' Mis', yo' say?
Wa'al dat's a pitty, sho'
De kind ob quality she wuz,
Is gone—to cum no mo' ".

As long as there is still living an old-time negro, the memory of Ol' Mis' will be forever green. The faithful blacks of "slabery times" are rapidly passing. Soon the last of them will have joined that throng of those free now forever more, and even their history will seem as a myth.

It is comforting that one to whom the ante-bellum days are a reality should perpetuate in stone in this county churchyard where magnolias bloom and century-old boxwoods like silent sentinels, stand guard—the memory of the slave, whether sleeping by the sea or amid the up-country hills.

Thackery Johnson, who was a slave for the late Mr. and Mrs. Ferdinando Fairfax before the Civil War, and who is 81 years old, never misses a service at Old Trinity. He has been going to this same window for 70 years and worshiping his God.

—Staff Photos by Casey Elliott

Ex-Slave Dies at 119; Outlived Her Twenty Children

DETROIT.—(ANP)—A remarkable case of longevity, reportedly without parallel in American history, was disclosed here this week with the death of Mrs. Maria Adams, former Alabama slave, who died at 119 after outliving her 20 children.

The centenarian's oldest child, Mrs. Mary Turner, died on March 30, at the age of 89, and the aged woman's husband, Jesse Adams, has been dead 34 years. Authenticity was given Mrs. Adams' age by the Social Security administration, whose official records list her as being 119 years old.

According to her family, Mrs. Adams was born in Alabama, a slave on a plantation there until the Civil War. Later she moved to West Point, Miss., then to Cleveland. She had lived in Detroit since 1929. Survivors are two granddaughters, with one of whom Mrs. Adams made her home; six great-grandchildren and three great-great-grandchildren.

EX-SLAVE, 104, GOES ON LAST LONG TREK

ELBERTON, Ga.—(AP)—Aunt Callie Saffo has gone on her last long trek.

She claimed, with pretty good proof, that she was born on a North Carolina plantation in 1834 or 1835. When 15 years old, she went to Mississippi on foot with a drove of other slaves and several years later was sold to the Saffo family in Georgia. She was allowed to make the long trip from Mississippi to Georgia in a wagon because she had a few weeks old baby.

She and this baby, Allen Saffo, were never separated and in 1937 both of them were granted old-age pensions. She died a few weeks ago.

EX-SLAVE DIES AT AGE OF 112; SHE SERVED FIVE GENERATIONS

Vidalia's Oldest Resident Was Given as Wedding Present in 1857

By W. A. JONES
(Telegraph State Correspondent)

VIDALIA, Oct. 1—Ann Mann, Vidalia's oldest resident, is dead.

Ann was an ex-slave and acted as Negro mammy to five generations of white children in Toombs county. She was 112 years of age, having marked her birthday on June 1 of this year.

The official genealogist for the Vidalia chapter, Daughters of the American Revolution, in checking documents connected with chapter work, reported to have run across items pertaining to Ann and establishing her remarkable age attainment.

It is known that she was brought to Georgia from South Carolina by the late George [illegible] and Mary Cottingen Gray, who settled in the lower part of Toombs county more than 100 years ago. Their settlement was on the Altamaha river and was known as Grays Landing.

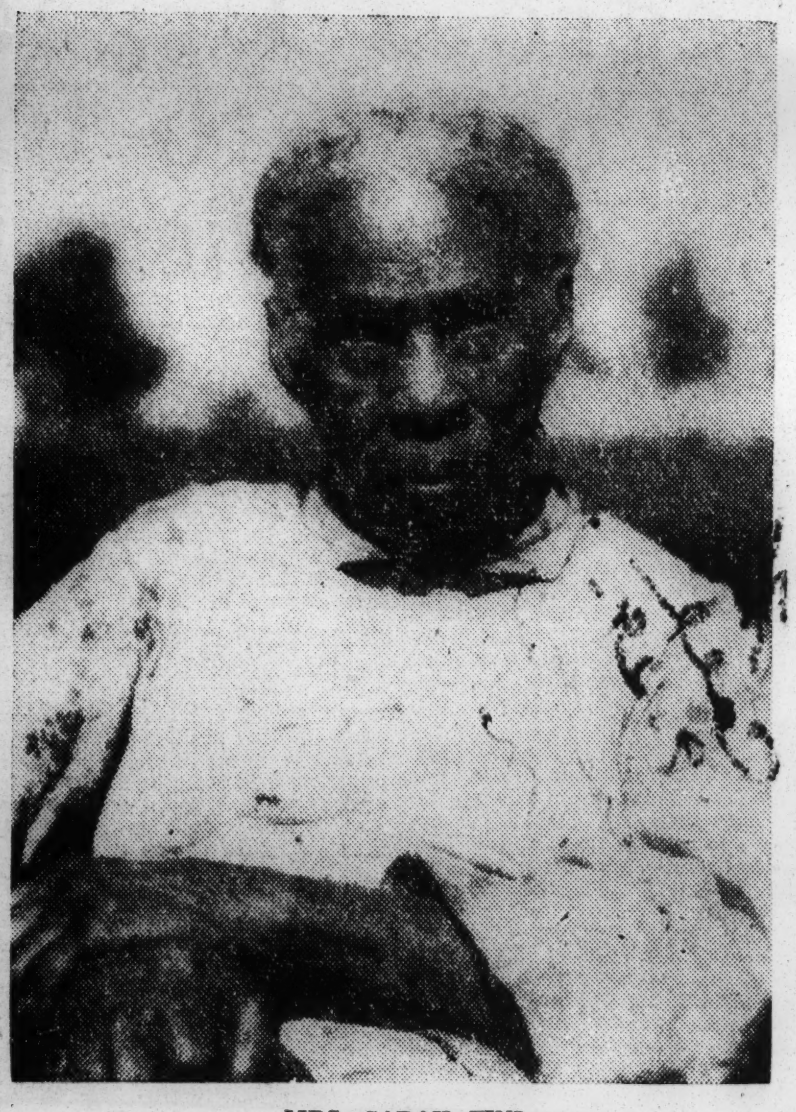
It appears that Ann and three of her children were given as a wedding present to Lieutenant W. H. Partin and Susan Gray Partin, when they were married in 1857. The family record of the Partin family indicates that a slave named Lewis Mann was bought and married to Ann as her last husband and that they lived on the Partin place in the same slave hut that she had occupied as one of the Gray retainers. There she continued until about the time of the World war, when she began to live around with her children who had scattered over the county.

Her parents were brought from Africa and sold to the South Carolina Grays. The three children who were given with Ann as a wedding present in 1857, Will, George and Josephine, live in Vidalia, all now on borrowed time. All are more than 80 and some of their children are eligible for old age pensions.

Ann Mann was buried Saturday. White and Negro friends were at the funeral.

SLAVERY - 1939

Mrs. Sarah Fine at 95 Recalls Slavery Days



MRS. SARAH FINE

FORT SCOTT, Kas. — Echos of slave days were revived near Fort Scott the other day when Mrs. Sarah Fine tuned down her radio and recalled memories of southern plantations and Civil War times.

Mrs. Fine is a former slave. Ninety-five years old last May, she lives with "Queenie" in a little cottage in Pleasanton. "Queenie" is a little brown and white dog.

As Mrs. Fine settled back in her favorite chair on the front porch of her cottage, her eyes left the 1939 surroundings and she gazed back through the years to bring to life again her childhood memories.

She was born in 1844 in Benton County, Missouri, near Warsaw and Clinton. Her mother and father were slaves on the plantation of Sam Parks, a kindly gentleman with a characteristically sprawling 12-room house and six children.

Sarah was named Parks, because the pre-war custom was to name all slave babies after the plantation owner. She was one of a family of 15 children, all husky, active Negro slaves. Four were older than she, but today she survives them all.

Asked how her mother found time to care for the 15 children, she told the reporter, "She jus' fed the chilluns and turned 'em loose."

Mother Cooked

Her mother did all the cooking for the 40 persons on the plantation besides milking the cows twice a day.

Mrs. Fine's life on the plantation was a peaceful one despite the heavy work. Mr. Parks was a kind master, never beating the adult slaves or mistreating them in any way. Occasionally he switched a Negro boy or girl, but by the time they were ten years old, they were disciplined.

Not all the slave owners in Missouri and the South were as kind to their charges as Mr. Parks. On a plantation about three miles from the Parks place, the owner was in the habit of calling his slaves up like cattle every Monday morning and beating them to "make them good for the rest of the week."

Work on the plantation was hard. Mrs. Fine plowed and hoed in the fields, doing the work of a man. "Oh, I was stout as an ox," she said.

But when Saturday rolled around, the slaves got their weekly vacation. They had no duties until the ensuing Monday morning when plantation life began anew.

Over these workless weekends and in the evenings during the week, the Negro slaves would gather before a fire and amuse themselves with the slaves' greatest pleasure, singing. "Any evening going by the plantation you never heard such singing," she said. "We sang while we were working, too."

Mr. Park was not one to overlook the education of his slaves. The white children taught the slave children to read and write. Every night after supper the slaves were assembled for a little home schooling.

Self Sufficient Unit

A plantation in the days before the Civil War was a self-sufficient unit. Everything needed for life and comfort was raised on the land. For a time, Sarah's duties were to make clothing, spinning countless yards of wool and cotton.

The slave children born on the plantation were the property of the owner. "Oh, the white people were proud as they could be of those little colored babies," she grinned. "They knew there were money in their pockets."

Asked whether colored slaves were happier free or on the plantation, she said, "Well, I don't know. Some were happier free and some weren't, according to how they lived and were treated."

Then with the North and the South treading their separate paths, Lincoln proclaimed his famous Emancipation proclamation and the slaves were automatically freed.

But the plantations fared badly after the slaves had departed. Mr. Parks called all his slaves together and told them that they were free to go their own way. They all left.

The white owners were not experienced in caring for themselves and soon after the last slave had left, Mr. Parks died. Mrs. Fine firmly believes "he grieved himself to death over the loss of his slaves."

Sarah's father was a man with foresight. Seeing the freedom eventually in store for all of his race, he saved his money, which he made little by little through sales of baskets and brooms made in his spare time. His custom for years was to take a wagon load of his wares to town every Saturday and sell them.

Sarah was 15 years old when she and her family were freed. They came to Kansas and her father took up a government claim on some land near Turkey creek, in Linn county. Food and clothing were supplied to the slaves on the plantation, but no money was given them. Hence, the little money saved by Sarah's father gave them a start in their new life of freedom.

The town of Pleasanton has just a few houses when Mrs. Fine moved near there as a young girl. She married Joe Fine, who died 18 years ago. Mr. Fine was a hard worker, an ex-soldier who had served in the Civil war. Often he had a hard time making a living; in fact, Mrs. Fine believes he worked himself to death. They lived on a farm near Sugar creek, not far from Pleasanton.

Mr. and Mrs. Fine had eight children, four of whom are living. They are: Bert Fine, Pleasanton; Tom Fine, Wichita; Robert Fine, Kansas City, and Sarah White, Independence.

Asked how many grandchildren she had, Mrs. Fine answered, "Well, I don't know. It's hard to tell—not so many—only ten."

Today, Mrs. Fine lives alone in her little cottage with "Queenie" and her radio. She is perfectly capable of carin for herself, but enjoys the visits of the neighbors who drop in daily. Her son and his wife live nearby and are always visiting Mrs. Fine.

Her radio is her main source of enjoyment now that her eyes have gone bad. She is familiar with most of the programs of the air-lanes. Other than her failing eyesight, she is in good health, has a clear mind and recalls vividly pictures of the past.

"The only thing that bothers me is that I can't read any more and I can't smoke," she said. She stopped smoking when her son, Bert was five years old.

And so this slightly-built Negro woman continues to pass the time of day with her neighbors and hurry into the house to tune in on the program she just can't miss.

Looking at her, one would little guess that she has lived through an era which is just a section of the history book to most persons.

—From the Ft. Scott Tribune

100 Relatives Survive Slave Born In 1829

Indian Woman Witnessed Dramatic Incident Of Civil War

GREENWOOD, Miss., Nov.—A 110-year-old former Indian slave, "Aunt" Arena James, who died last week, was buried here yesterday (Wednesday).

"Aunt" Arena, who was born in 1829, had lived in this vicinity all of her life.

She was the slave of old Greenwood Leflore, who wrapped himself in an American flag and burned himself to death during the war between the States.

"Aunt" Arena often said that she clearly remembered the day when Nathan Bedford Forrest and his cavalry dashed into the Leflore plantation yard and asked for stock and grub.

Greenwood yelled, "Hell no, and git" So one of the soldiers fired a big barn and Greenwood walked into the inferno to die with a flag draped about him.

She is survived by one daughter, three sons, 36 grandchildren, 42 great grandchildren and 18 great-great grandchildren.

Kept Records Of Slave Sales Since Slavery

Negroes Once Pledged For Debts, Bartered And Traded

12-21-39

WASHINGTON, D. C.—Practically everybody knows that Negroes were once bartered, traded and sold outright....But few know that records of those sales have been preserved since the days of slavery.

These records are kept in the Recorder of Deeds' office, where a group of WPA workers are busy copying old records and attempting to preserve for posterity, transactions which have transpired in the business world since 1792.

Extremely interesting are the many "manumissions" filed by whites, which gave freedom to hundreds of Negro slaves.

Included among the papers are many real estate transactions proving that Negroes were property holders here many years ago, and had valuable holdings.

Pledged For Debts

Bills of sale, showing sales of Negro slaves, are among the many interesting old documents in the musty bound volumes over which keen eyes and deft fingers type the peculiar words and legal phrasing which fill the volumes.

Instances are shown where Negroes were offered as pledges for debts where white families entering the district as new residents had their slaves registered, giving descriptions names and ages of each individual in their retinue.

A story of the economic conditions of the country as far as the capital goes is also recorded in the ancient times. Tracing past depressions as they affected the nation's capital these reports are now being carefully taken care of as part of a project in the office of Dr. William Thompkins Recorder of Deeds.

50 Ex-Slaves, Aged Negroes Get Yule Gifts

Fifty ex-slaves and aged negroes were given Christmas presents at the twenty-third anniversary exercises of the Ex-Slave Association yesterday.

The Rev. E. R. Holmes, founder of the association, made the opening address and thanked Atlantans for the contributions that enabled the agency to help the old negroes during the year.

The annual sermon was delivered by the Rev. G. W. T. Thornton. A musical program was presented by the Glee Club of Holmes Institute.

Others who spoke included the Rev. W. H. Paschall, the Rev. E. D. Lawson and Mrs. B. L. Holmes. Ex-slaves attending were Henry Williams, 105 years old; George Eason, 85, and Mary Dunlap, 97.

Lincoln And The Slaves

To the Editor of The Post—Sir: There have been several letters of protest written to The Post recently the name "Great Emancipator" being applied to President Abraham Lincoln. May I add another?

On November 28, no less a person than the British Ambassador, the Honorable the Marquis of Lothian in presenting a copy of Magna Carta to our Library of Congress is reported in The Post of December 3 to have said, "And it was in their name (principles of the Magna Carta) that Abraham Lincoln fought a four-year war to loosen the fetters from the slaves and to preserve the Union."

It would seem that a man in public life should be judged by his official public statements. I invite attention to the following:

In Lincoln's first inaugural address, March 4, 1861, he said, "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so; and I have no inclination to do so." In the preliminary proclamation, September 22, 1862, he said, "The war will be prosecuted for the object of practically returning the constitutional relations between the United States and each of the States."

In the final proclamation of emancipation, January 1, 1863, he said, "I Abraham Lincoln, as a fit and necessary war measure for suppressing . . rebellion, do . . . all persons held as slaves within said States (those or the parts of those States, at that time, resisting the Federal Government) are free . . . and upon this act, warranted by the Constitution upon military necessity, I invoke——."

Lincoln's objection was to preserve the union of all of the States. He utilized the freeing of Negro slaves as a means of destruction of the property of his opponents just as Sherman and Sheridan, terrorizing certain sections of the same States, destroyed food, domestic animals, houses, barns and other material means of subsistence of the civil as well as military population, or else to create a slave insurrection.

The Lincoln of history, able statesman and consummate politician, needs no apology. It is high time for the tradition of the "Great Emancipator" to pass.

THOMAS CLAIBORNE.

Washington, Dec. 9.

Uncle Tom Goes On Tour Again

12-20-39

With only one competitor in the longevity class on the boards — the plays of Bill Shakespeare which did "so delight Eliza and our James" at the courts of the Sixteenth Century — "Uncle Tom's Cabin" is starting on another tour and this time in a region where, from 50 to 70 years ago, Tom and Little Eva and old Simon Legree would have had to dodge bullets. New Orleans has organized a company and we are told, it aims to play the venerable melodrama "straight" — bloodhounds, slaver's whips and all — right through the deep South. So tempera mutantur and what goes with that observation. The War Between the States is a distant memory, slavery long ago passed into oblivion, but "Uncle Tom," who is historically presumed to have had much to do with bringing the one about and speeding the other to an end, still survives the era in which he was born and in which he created quite an uproar.

No play on the American stage has lasted so long. No other book of fiction has held its place upon American bookshelves so many years. "Uncle Tom's Cabin," by the statistics of the Players Club, New York, has been played in theaters, opera houses, halls and tents, up to date some 362,922 times since its premiere in Troy, N. Y., in 1852, with a few more performances to be added from its present tour. The book upon which the play was built has been read by millions the world over. It was the first book in America that broke through the Calvinistic inhibitions against novel reading and some regard it, in fact, as "the first American novel" — it was, at least, the first that commanded any attention. So, in many more senses than one, both book and play are historically epochal.

* * * *

Many of America's greatest actors began their careers in the "Tom Shows." Otis Skinner, who as late as a dozen years ago sponsored a revival of the old show, confessed that his artistic career began with Uncle Tom. "My outstanding virtue," he said, "was my unbridled enthusiasm on finding myself at 19 years old cast for so important a character." And he had illustrious followers.

The play which started its career in 1852 furnished an embarking medium for many of the noted stars of the legitimate stage. Joseph Jefferson, William Warren, John Gilbert, William Lemoyne appeared at different times in "Tom" roles. Lotta and Mary McVicker, later the wife of Edwin Booth, played both "Little Eva" and "Topsy." Among the others mentioned by Otis Skinner as having at one time or another strutted their brief hours upon the "Uncle Tom" stage, were such notable names as Lawrence Barrett, John McCullough, Louis James, John T. Raymond, David Belasco, Edwin Adams, Annie Russell, Mary Pickford, Maude Adams, Fay Templeton, Mrs. Fiske, Henrietta Crosman and Effie Shannon.

* * * *

The story of this remarkable book and the play that was founded upon it has become fixed in literary and dramatic history. It has been told and retold down the decades that have flown by since the first publication of the book in 1850 brought the question of slavery in its human rather than in its political aspects into the controversial arena for judgment upon its moral features. The influence upon the War Between the States probably has been exaggerated. No purely melodramatic sentiment precipitated that issue. It was an "inevitable conflict," whose roots were sunk deep in the soil of the Nation. But what "Uncle Tom's Cabin" certainly did was to transfer the question of right and wrong from the legislative halls and the public platforms to the units of the republic, North and South, to the domestic circles and to "every heart and hearthstone in the land." The woes of Uncle Tom, Eliza and Little Eva became household symbols.

But, of course, the great moral question involved does not account entirely for the continuing popularity of both the book and the play. Upon its literary merits the book would not have gone far. The "Brahmins" of the early period viewed it askance. They lifted their eyebrows at its crudities of style and its super-sentimentalism. William Dean Howells, the editor of The Atlantic Monthly, is on record as saying that the later efforts of its author "needed the combined skill of the proofreaders and the assistant editors to extricate her from her entanglements." Yet, he admitted that "Uncle Tom's Cabin" was the "first great American novel."

* * * *

George Sand, who hailed the book with delight, probably touched closest the secret of its success. "I cannot say that Mrs. Stowe has talent, as one understands it in the world of letters," she wrote, "but she has genius as humanity feels the need of genius—the genius of goodness, not that of the man of letters, but of the saint—the spirit that fathoms the recesses of the human soul."

This French critic knew something about the emotions. She had dealt with them in some hundred or more novels. She had come to understand that the average human being, the "man in the gallery," is a worshipper of justice between man and man and of those little touches of human nature that bring the whole world into kinship, whether they come in the guise of sentiment, emotionalism, or the homely simplicities of truth. Aside from its appeal for human freedom and mercy, "Uncle Tom's Cabin," as a novel, won the heart of the world with its emphasis upon the common virtues of its scenes from "life among the lowly" (which was the original subtitle of the book) and with its Biblical segregation of the good from the bad. It was the product of a day when simple virtues were in vogue and when heaven was still a place that was to be entered through pearly gates and harps played a leading part in the celestial orchestration.

* * * *

It is easy enough, perhaps, for a sophisticated generation to smile now at Eva's "translation" or Uncle Tom's rhapsodical release from his earthly sufferings, but in an era when human flesh was a commodity and "man's inhumanities to man" were flaunted in the open, while statesmen argued and politicians fought over State's rights, such scenes as were depicted in "Uncle Tom's Cabin" came close to the fundamentals of a faith and a hope that are imbedded deeply in human nature. And melodrama, like music, often has powers of appeal to the emotions that lie beyond the range of philosophies and science. The book and the play were of the very essences of benevolent melodrama.

The story of the inception of the book long has been a familiar one to American readers. The son of the author, Charles Edward Stowe, has given the authentic details of the birth of the book. The author, Harriet Beecher Stowe, was a member of the talented Beecher family, a family of preachers, orators, poets and writers. The father of the family was Lyman Beecher, a Calvinist preacher of the old school. All the members of the family were reared in hatred of slavery. When Harriet was 21 years old she went to Kentucky, visited the slave plantations, and beacme acquainted with the merely pic-

23 Ex-Slaves Will Meet Saturday To Recall Gay Ante-Bellum Days

Aged Negroes Will Sing, Tell Stories, Be Happy, and Pray for Ex-Masters at 23d Annual Meeting of Association.

Although it has been 75 years since the pen of Lincoln granted "liberty, freedom and equality for all," through the years these ex-slaves have cherished the dreams of those days that ended with Appomatox courthouse.

"Old Marsters" are long since dead—but not forgotten by these tottering negroes, who will on Saturday go down on their knees to pray for their ex-masters, their children, and their children's children.

There are only 23 of the old slaves left in Atlanta today, and life holds little for them. From governmental relief they obtain enough for existence; from the Ex-Slave Association comes clothing and other necessities that government doesn't supply.

Next Saturday is their annual party, the twenty-third anniversary of the association.

...uresque and patriarchal forms of the Southerners, to sing and to be happy.
Kansas City Star

SLAVERY-1939

120 Year-Old Woman Buried.
Mrs. Flora Williams dies
from infirmities of Old
age.

Funeral servic es here held Monday at the True Light Baptist Church for Mrs. Flora Tatum Williams, who last Christmas day observed her 120th birthday. She died March 8 at her home. She had been in declining health since making a trip to New York for a radio broadcast last Spring and began to weaken rapidly a few weeks before she expired. Death was attributed to infirmities of old age.

Attending the funeral were about fifty relatives, including Jake Williams, a 72 year old son from Dockery, Miss. A daughter Mrs. Amie Wilson, 90 years old of Rolling Forks,Miss., was unable to attend.The youngest survivor is a great-great-great granddaughter of the fourth generation Jeanette Clark,13 months old.

Mrs. Williams, was born in Clinton,N.C.,Dec.25,1818 and sold in slavery in Memphis after which she was carried to Rolling Forks, Miss. She married an AfricanPrince brought here as a slave captive.

She could relate instances about the Falling Starts and of seeing both General Grant and General Lee during the Civil War; of how she and other slaves were kept from reading books and writing and had to slip away at night to hold prayer meetings.

Mrs. Williams came to St.Louis in 1918 ans shortly thereafter lost her sight. She attributed her longevity to simple living, plain food and an ardent trust in the Lord.

The deceased was buried in Washington Park Cemetery.

Argus
3-17-39
St. Louis, Mo.

Minden, La., Herald
March 10, 1939

108 Year-old Negro Relates The Surrender of Vicksburg And Days During Civil War

"I'd a heap ruther belong to a Massa' agin and tote my load," grinned old "Uncle Tom" Champ, who claims to be 108 years old, and fought his bit of the Civil War.

"Uncle Tom," who now lives in Minden vicinity, scratched his gray head, and rubbed his hands nervously across his rheumatic knees, and repeated that "times has shore changed, and I likes it all right now, but I'd a heap ruther have it like it wuz when I was my Massa's nigger."

The old negro, once a slave of Col. Bill Maddox, who settled in the country now known as Haynesville, when the negro was still a young man, has a birthday today, March 10th. And "As fer as I kin remember," said old "Uncle Tom," "It'll be one hundred 'n eight." His master, the Col., has been dead 65 or 70 years.

Born in Atlanta, Georgia

Tom Champ was born, and spent his boyhood, in Atlanta, Georgia. His master, Col. Bill Maddox, sent him with young Maddox, when the youth went off to school. "Uncle Tom" was with the boy when he went to war to fight for the Confederacy, and also when he was captured and imprisoned.

According to "Uncle Tom's" story, he was sent, along with his young master, to Old Trinton (below Ruston) to fight, where his master was captured and imprisoned.

"If I'd a had a couple a niggers with me I could a picked that lil' ole jail up and throwed it acrost the field," stated Tom, when refering to his master's imprisonment.

Saw Vicksburg Fall

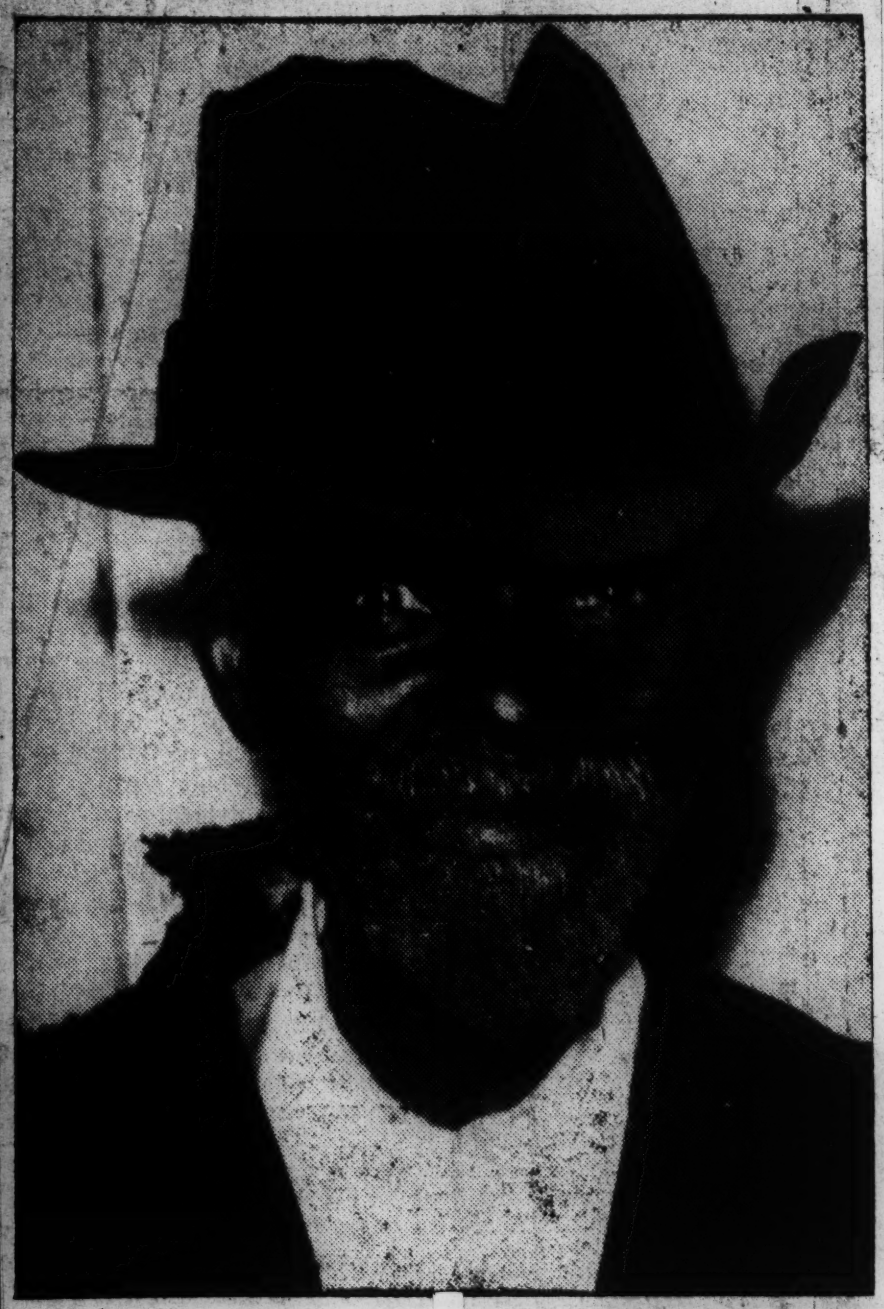
"Uncle Tom" was at Vicksburg when the town was surrendered to the Yankees, and narrated at length on the conditions, lack of food, clothing, and gun powder.

"Uncle Tom" was reported to have worked for the Sheriff of Homer, Louisiana, for about thirteen or fifteen years, then moving to Shongaloo where he farmed for eighteen years. His family, "as fer as he kin remember," consists (or consisted) of five children and a couple of wives, at one time or another. According to the old negro, "it's all so fer back that I can't remember all of it, but I got some kids still alive, I reckon, and they be around the South somewhere."

Today, "Uncle Tom's" one hundred and eighth birthday, finds the old negro fairly active and able to be up and about, cheerful, and reminiscent of the "good ole days, when Massa 'd tell me to hop . . . an' I hopped!"

Waycross Ga. Journal-Herald
March 14, 1939

OLD SLAVE "DARKEY" THANKS GOD FOR LIFE



—Journal-Herald Photo

By LISTON ELKINS

Uncle Simon Boling, 85-year-old slave Negro who recalls the days of the civil conflict between the North and the South, but harbors no grudges, not even against the Yankee soldiers, "thanks God for life," and offers a fervent prayer of gratitude for the small old-age pension the government grants him.

Illiterate so far as reading and writing is concerned, but wise in the philosophy of the Golden Rule; poor and humble so far as worldly wealth is concerned, but rich in his prayers for his fellow man. Every one who knows him is his friend.

GRATEFUL

"I knowd I'd be treated right when I got to be an old man," he says in his simple, trusting faith. "I never done nobody no wrong, and I'm mighty grateful the guv'ment is helpin' me now when I's too old to work," he says, recalling that he gave the best part of his life to farming and turpentining.

He tells vivid stories of the War Between the States, when he was a young slave boy on a big North Carolina plantation near Fayetteville.

"Yes suh, I 'members them Yankee soldiers. I went right into they camp. Lawd, no, they didn't bother me none. I treated 'em right, and they treated me right."

Simon's philosophy through life has been that of "dealin' fair."

"When I was a little boy, they called me Eel, 'cause I was so quick and slick a 'gittin' 'bout. I was so slick they couldn't ketch up wid me, but I didn't do no wrong. I knowd even when I was a little nigger it wouldn't pay."

Describing his boyhood as though the incidents were but a few days back, Uncle Simon says his Massa and Missus were good to him "and all our niggers." He lived with a family whose name, he says, was Hockaday.

"I come when my boss said come, and I go when he said go. I was never struck a lick in my life. I loved my massa, and life was good to me. What they et, I et.

DRUNK ONCE

"Never been drunk but onct, an' I never speck to agin. I did it then just to make a sport o 'myself. Lord, I ain't never been sich a fool . . the world hit went round and round."

Uncle Simon recalls that he came to Waycross soon after the war, about 1872, to work turpentine, since which time he has labored in Ware, Pierce, Clinch and Charlton counties. He knows the counties by name, and the names of the men he has worked for.

"I use to ketch fish where the railroad shops is," he chuckles "You could buy lots here then for ten cent apiece."

He married a South Georgia Negro girl who died fifteen years ago.

"No, suh, I ain't never married agin. I was a husband of one wife. She said she'd meet me in Heaven, and I'm aimin' it'll be that way."

He professes the Missionary Baptist faith, and is proud of it.

"Been servin' the Lawd for nigh on to forty year," he reveals.

PRAYING MAN

"No, suh, I ain't never preached none. You see I ain't never had no schoolin' much. But while some folks is a'preachin' I'se a'prayin.' When I gets down on my old knees to pray, I don't stop when I prays fuh myself, 'cause the Lord's always been good to me, anyhow. I prays fuh evybody, that they'll be blessed and that evy fambly be a prayin' fambly. I prays for evy clan and nation, for them what's on land and on the briny deep. I wants the Lord to bless all people, lak he's blesesd Old Simon."

He closed his dissertation on prayer with his voice wavering his eyes misty. The old man's emotion was on the surface.

"Praise the Lord for life, boss," and he shuffled off to sell a few last bags of peanuts.

He has his own teeth, his seeing and hearing are still good, and his faith is still strong.

On April 16, Uncle Simon will be 86 ycars old, and every one who knows the old fellow, one of the few of the old school of slave darkies remaining, wishes for him all the contentment that can come for a simple soul that expects only to be "treated right."

Uncle Simon uses his monthly pension check as a "nest egg" and continues to "work for a living." He takes his few dollars to pay his house rent, lives alone and does his own cooking. He parches, with his own hands, the peanuts he peddles on the streets of Waycross, and from his meager income buys his own food and clothing. He sells "pinders" for a living, and is too proud to beg. "I'll work long as I can walk," he asserts. His four score and five years have left him a bit feeble, but he covers enough territory each day to dispose of his wares.

Buries 107 Year Old Man

Undertaker Eric Phillips of 247 Lenox avenue believes that he has buried the oldest Negro ex-slave who besides living to the ripe old age of 107 years had one of the largest known families.

On Sunday the undertaker said he shipped to Camden, S. C., the body of Carlos Brown, 16 East 115th street. According to members of the dead man's family he was the father of 76 children by three different wives and is survived by them, besides 175 grandchildren and 86 great grandchildren.

Ex-Slave Bonus Plan Attracts Wide Attention

Atlanta Daily World
Atlanta Ga.
2-24-39

DETROIT—(A N P)—A movement started here some months ago known as the Williams' Ex-Slave Bonus plan is gathering momentum and creating considerable interest, according to the sponsoring committee behind the movement. This bonus plan, which was instituted by Prof. L. S. Williams, has to do with the compensating of all living ex-slaves in the United States by the U. S. government in the sum of $5,000 to each such person 70 years old and beyond born in the United States prior to 1865.

According to Prof. Williams, the 15th U. S. census showed approximately 118,446 ex-slaves in this country. Michigan alone, according to his statement, has 1,446, while there are 672 living in Detroit. These last figures were gleaned from Michigan Old Age pension bureau statistics.

The movement has been endorsed by some prominent citizens of both races here who seem to think it a worthy cause. Among them is Atty. Edward J. Jeffries, Jr., president of the Common Council. At a meeting held at Cass Technical High school last December, a large number of interested persons attended and the daily papers gave the movement a splendid sendoff.

As an observance of Lincoln's birthday, a complimentary banquet was given at the YWCA in honor of some of the ex-slaves. The principal speaker on that day was Judge Edward J. Jeffries of the recorder's court. The meeting was preceeded by a radio broadcast over station WXYZ.

The oldest person in attendance was Frank Larkin of Alabama, who is said to be 107 years of age. A telegram bearing the compliments of Gov. Frank Fitzgerald was read and Prof. Williams said he had had a telephone conversation with Theodore Roosevelt, Jr., who was in Detroit at the time, complimenting the movement.

Mr. Williams is preparing to leave for Washington March 15 where he says he will lay his plans before Congress, and he feels that with the continued support of interested people throughout the country the living ex-slaves will be partly compensated for their labors.

It has recently been announced that a survey is now being made by the government of all ex-slaves.

Harriet Tubman Served Union Army and Assisted 300 Slaves

Was Born Slave in Maryland and Was Friend of John Brown and Wendell Phillips

Journal and Guide
Norfolk Va.
6-3-39

John Brown called her: "One of the best and bravest persons on this continent."

As related by WPA Writers who have published 175 books in the American Guide Series, many of which contain historical and contemporary material about the Negro people, the super-human efforts of Harriet Tubman, one of the boldest and most sagacious workers in this hazardous undertaking, stands out heroically in American history.

BORN SLAVE

Harriet Tubman was born a slave in Dorchester County, Maryland, one of eleven children born to Bejnamin Ross and Harriet Greene, who were both slaves. At an early age she became the victim of her master's rage, and suffered a skull injury from the impact of a heavy weight that he had hurled at her.

For the rests of her life Harriet was affected, suffering sleeping spells intermittently. In 1849, when she was about 2, she conspired with her two brothers to run away. Sleeping days and tramping through the woods and over backroads at night, she made her way to New York.

UNDERGROUND R. R. AGENT

In her career as an agent of the Underground Railroad, it has been estimated that Harriet Tubman made more than nineteen trips into the South and assisted more than three hundred slaves "pieces of living, breathing property"—in making their escape. She was a confidante of Wendell Phillips who relates that the last time he ever saw John Brown was when Brown came to his house with Harriet Tubman, saying: "Mr. Phillips, I bring you one of the best and bravest persons on this continent—General Tubman, as we call her."

Harriet Tubman was frequently a guest at the home of Ralph Waldo Emerson. Her work was known and feared by slave-owners, and at one time an aggregate reward of forty-thousand dollars was offered by Maryland planters for her capture—dead or alive.

IN UNION ARMY

Because of her daring, courage and experience she was employed in the Secret Service of the Union Army during the Civil War. After the war Harriet established an old folks' home on the piece of property which, in 1857, William H. Seward had sold to her. It was located near Seward's home at Auburn, New York.

Harriet Tubman later turned her thoughts to rights for women. When asked if she believed that women should vote, she replied: "I suffered enough to believe it." She lived to be eighty years old and was strong and vigorous to her death on March 10, 1913.

Pensacola Fla Journal
May 21, 1939

Negro Photographs Being Shown at Federal Gallery

By HENRY H. McLELLAN, JR.
Assistant Director, Pensacola Federal Gallery.

During and even before the War Between the States, they were tending the cows and doing little-boy chores on the plantations of Northern Florida, in that area south of Georgia which held the few Florida plantations. After freedom they stayed with their white folks or strayed to other plantations to live out their lives on the soil. These survivors of the institution of slavery, whose ages range from 75 to nearly 90, have been photographed carefully and with thought by Mrs. Ada B. Richey, of Miami.

All of Mrs. Richey's studies are portraits, soft and low in tone, but with no feeling of loss of detail. They form a part of the Pensacola federal gallery's newest exhibition. They will be on view until June 3. A few of their titles, taken at random, read: "George Carson, age 82. Born Macon county, Georgia, 1856. George was a small boy during the war. He looked after the cows. He came to Florida in 1875 and has lived on the same place ever since." "Hiram Peterson, age 84. Born 1854, Jefferson county, Florida. Hiram remembers the soldiers crowding the road until he almost choked to death on the dust. He has lived all his life in Jefferson county." "Richard Phillips, age 81. Born 1857 in Jefferson county, Florida. Has lived there all his life."

With Mrs. Richey's photographs, as an interesting parallel study, is a loan group of photographs by Douglas Cullen, taken in Northern Rhodesia, of the Lala tribe of African negroes. They have been published in Natural History magazine. Cullen is a native of Rhodesia, educated in England. He is now in America, and his specialty is photographing children and animals, so he has come to regard these negro photographs as somewhat on the amateur side.

In connection with the showing of the negro photographs the gallery will present on Wednesday evening, May 24, a program which will include a talk by Miss Lola Lee Daniell on negro music, which will be supplemented by a negro quartette from the WPA negro music project singing plantation songs. Adam Empie, gallery director, will speak briefly on some of the customs of the Lala tribe of African negroes. The program will begin at 8 o'clock, and will be free to the public. The exhibition galleries are open daily except Monday from 9:30 to 5. On Saturdays the hours are from 9:30 to 1. There is no admission charge.

FIRST 100 YEARS THE EASIEST

Henrietta Jackson, 108 of Fort Wayne, Ind. just lies in her bed puffing a pipe after an accident in her home resulted in a broken hip. She tells interviewers that she has learned to be patient and won't try be so active when her bones knit.

Ex-Slave Honored

PLAINFIELD, N.J. — Mrs. Carolina Brown, 457 West Third Street, born a slave in Virginia, 106 years ago, was feted here, Friday, by public officials and fellow citizens.

She said her secret of long life was "not to get excited over anything." Accepting congratulations and gifts heaped upon her with smiles and nods, she was surrounded by Mayor Harvey R. Lindbarger, officials of the Union County Welfare Board, with friends and relatives.

Married Three Times

Mrs. Brown was born in Orange County, Va., in 1833, the daughter of a slave. "I went to work at five years of age," she said, "picking tobacco."

Her early life was spent on the Wood plantation with her first husband, also a slave. After the Civil War she stayed in Virginia and was married again to Lewis Jones, and a third time, later, to Woodson Brown. She outlived all her husbands.

Mrs. Brown lives with her 52-year-old daughter, Mrs. Elizabeth Adams. She came to Plainfield in 1912. Another daughter, Mrs. Erie Carter, resides in Barbersville, Va.

Ceremonies for the affair for Mrs. Brown were arranged by Mrs. Agnes Durrah of the Union County Welfare Board.

SLAVERY- 1939

Rutledge, Tenn. News
February 23, 1939

SLAVERY

By MILDRED CALFEE
(Skeen School)

The history of slavery began with the beginning of society. Slavery is mentioned in the first book of the bible. Abraham had more than 300 slaves. It was also found in Egypt, Greece and Rome. Later slavery became a recognized institution of France, Holland, England and other countries of Europe. European slave dealers turned to Africa for a supply of Negro men and women to be sold as slaves in America.

Slavery was introduced into America in 1619. By the end of the century, trade in slavery was a money-making business among English and American slave traders. The Negroes were snatched away from Africa, herded onto ships and brought across the Atlantic Ocean to be sold in America. It is doubtful if there is a more tragic story than the traffic in human flesh.

The first families in America, including preachers, educators and influential leaders fought slavery. The New England Puritan accepted slavery and the New England preachers had defended it and not until it proved unprofitable in that section did they become conscious-stricken about its evils.

With the warm climate and fertile soil, and the invention of Whitney's cotton gin, slavery became profitable in the South.

Opposition to slavery developed during the period from 1800 to 1823. Slavery was not profitable in the New England States for the Negro was not adapted to industry. So it was not difficult for the people of New England to find fault with slavery. People in the border states thought slavery should be done away with by setting the slaves free. They thought the slave owners should be paid for their slaves, because all the states were responsible for slavery in America. People in the Southern states favored slavery. They had borrowed money from money lenders of the North with which to buy more slaves and land for growing cotton. To free the slaves would result in a heavy money loss to the slave owners. In the course of time, the Southern people began to say that the white race was a superior race and that the Negro race was suitable to serve the white race as slaves.

In November, 1872, Elihu Enfree was born in what is known as Washington County, Tennessee. Little is known of his boyhood days but as he grew into manhood he followed the occupation of his father, who was engaged in the manufacturing of iron in East Tennessee.

In 1812, when he was about 30 years old, a great change took place in his belief. He joined the Quaker Church, which was opposed to slavery. Although he was a slave-holder, he became convinced that slavery was wrong. He joined the "Mannemission Society of Tennessee," which had been organized in Jefferson County in 1815. This organization favored freeing slaves gradually. It sent petitions to legislatures requesting laws to be passed to permit slave-holders to set free their slaves. But slavery was pretty well fastened upon the states and no laws were passed to free the slaves.

Elihu Emfree felt that something more than petitions to the legislature would be necessary to get results. He knew that the newspapers of the South opposed freeing slaves. He looked in all directions for a "voice" to spread sentiment to free the slaves, but no such voice could be found. He then decided to do what had never been done in the United States.

In 1819 he established a weekly newspaper which was succeeded by the "Emancipator" in April, 1820, the latter being a monthly publication. These were the first periodicals in the United States to be devoted "wholly" in doing away with slavery.

The "Emancipator" was no doubt what Emfree had in mind as to slavery. "My creed is universal and equal liberty," he said. In a short time the Emancipator had 2000 subscribers and was being extensively circulated in the United States. About this time Emfree placed his anti-slavery journal in the country, he died. The first issue of the Emancipator was April, 1820 and the last, October of the same year. The Emancipator came to an end with only seven monthly issues. Only one complete file of the Emancipator is known to be in existence, that being in the archives of the Tennessee Historical Society at Nashville. This publication began before Benjamin Lundy began his "Genius," of Universal Emancipation in Ohio, in 1921. In 1822 Lundy moved his paper to Greeneville, Tennessee, and remained there until the latter part of 1824. Then he moved to Baltimore.

The Emancipation appeared eleven years before William Loyd Garrison's "Leferator," the latter being issued in 1931. This earliest anti-slavery journal in the United States given exclusively to the abolishment of slavery was published in a "slave state" and by a slave holder.

As I study Tennessee History and slavery I am proud of the fact that our state had a man who began the fight against slavery when he was convinced slavery was wrong.

HISTORY AND FICTION

Abraham Lincoln, whose 130th birthday was celebrated on February 12 is considered by many Americans the real, typical American and worthy of even a higher place in history than George Washington. Acclaim of his greatness increases from year to year and the willingness of liberals of the South to concede the Emancipator's greatness presages the day when monuments will be erected to his memory throughout the nation where seventy years ago his name was anathema to the entire ruling class.

While praise and honor to the memory of Lincoln among descendants of the race which Lincoln emancipated is without restraint or guile, it is observable that many of those not of the emancipated race pay homage to him largely out of appreciation for the fact that the martyred President had expressed views which made it appear that he was opposed to Negroes becoming citizens and voters, except under restrictions not applicable to individuals of other races.

The half-hearted disciples of Lincoln seldom speak of him without making mention of the "horrors of Reconstruction," that period following the Civil War when the emancipated race was given citizenship rights and to some extent was exploited by the "carpet-baggers" and their fellow-travelers in the South who had no scruples against going along with the Reconstruction regime because they were "practical men" as much as are many of the politicians of the present era.

There are, it can be admitted, some very fair-minded people who have been wheedled into believing that all of the South's ills are traceable to the form of government and the character of officials who held office during the brief period that the Reconstruction government controlled the Southern States. This is understandable, because practically everything that has been written about that era, as well as much of what has been put in the histories used in the schools is studied propaganda and as wicked as is the glorification of the Aryan myth that Hitler uses

to bolster Nazism in Germany.

Something can be said to the credit of the Reconstruction governments that held sway in the South after the Civil War. Something even can be said in explanation of whatever amount of corruption that is chargeable to those governments.

The era following the Civil War was one of corruption in governments North as well as South and there are facts to prove that states that were not "reconstructed" had as much or more corruption than the Southern States. There even now is as much corruption in the governments of the South, seventy-five years after the Civil War, as in that period around which so much fiction has been published.

Dr. Carter G. Woodson, thorough student and a competent historian, has delved as deeply as any man living into the sources of history with a purpose of supplying for future generations truths about the Negro race that have been so conspicuously ignored by the general run of writers. In his splendid book, "The African Background Outlined," Dr. Woodson comments upon the Reconstruction Era as follows:

"On the whole, the reconstruction was a success. Unfortunately it tended to intensify the feelings of the races against each other, but much good was accomplished. Social reforms which the conservative element had formerly frowned down upon were inaugurated. The whipping post was abolished, branding with irons was discontinued, land monopoly was attacked, education at public expense was provided for, suffrage was extended to poor whites and representation in government was based on population rather than interests. More consideration was given to the laboring man. The good things of life under the new regime were treated as belonging to the many rather than to the few. The Negro later was eliminated from the equation but the good which he helped to accomplish has been retained . . ."

Those who would be really informed about the Reconstruction era, should not confine their reading to the flamboyant "Tragic Era" of Claude Bowers or the wicked fiction of Tom Dixon. They could get a balanced ration, good for both soul and body, by reading also what has been written by such eminent Negroes as former Congressman John R. Lynch, W. E. B. DuBois and Carter G. Woodson.

Aged Woman Leaves Estate To White Boys

TOPEKA, Kans.—(ANP)—Miss Caledonia Vaughn, credited with having been a slave during her childhood, died here Sunday at the age of 100 years. Miss Vaughn left real estate and other property which was bequeathed by will, according to David Neisswagner, administrator, to Manson Mills, now of Santa Monica, Calif., and his brother, Charles Mills, now of New York.

The Mills brothers are white and grew up in Topeka, where they were cared for by "Aunt Caledonia". The estate will be divided equally between the two brothers, unless some flaw should be found in the will.

Birmingham, Ala. News
April 16, 1939

THIS DATE
In Alabama History

BY W. J. BOLES

The last "slaver" to bring a cargo of African Negroes to Alabama arrived in Mobile Bay in the early part of 1858. The United States Congress, years before, had passed an act prohibiting the importation of persons into this country to be sold as slaves, and the Alabama General Assembly also had passed a similar act sometime prior to the arrival of the ships.

The "Clotilde," or "Wanderer," as the ship was known, had on board several hundred African Negroes. Arriving in the Mississippi Sound, it was turned over to Tim Meaher who ran the vessel with its cargo of human lives up the bay and river, discharged its load which it secreted in Baldwin County Marsh along the Mobile River. The vessel than was sent to Bayou Conner and burned.

Receiving reports of the arrival of the vessel with its African Negroes aboard, federal authorities busied themselves trying to locate them and Meaher. Meaher, in hiding, was indicted and on his appearance for trial informed the court he was "in and about" Mobile all the time and not in hiding as alleged. Witnesses corroborated him and he was acquitted.

With the trial over and a free man again Meaher distributed the Negroes among such persons as were interested in the ownership of slaves, and they went into the service of their new owners forthwith.

They were still in such servitude when the War Between the States began, many of them speaking only the language they knew prior to their capture and shipment to America, apparently unable to learn English. However, their slave days were limited as at the conclusion of the War Between the States, less than seven years away, slavery in the United States was abolished, and the millons of Negroes freed to "find" for themselves thereafter.

Exclusive Group Of Ex-Slaves Set For Parley Here

ONE of the most exclusive organizations on earth will mee here Tuesday when the Alabama Ex-Slave Association goes into session at the Theogood Methodist Church on Fourteenth Street

Uncle Simon Phillips, 89-year-old ex-slave and president of the organization, has issued a call for all former slaves in this area to attend the meeting, which will be held at 2 p.m.

Some of the very oldest Negro spirituals known, according to Uncle Simon, will be sung, including "We's Travelin' and Bound to Heb'n, Our Home," "De Lord Holds de World in His Hands," and others.

Typical of most of the ex-slaves, Uncle Simon was born in Dale County in 1848 and served in the War Between the States as personal bodyguard to the two sons of his master, Bryan Watkins. Uncle Simon says he has attended 31 of the Confederate Veterans reunions

Old Volumes Yield Data on George Ritchie; Colgate Delves Into Abolitionist's Expulsion

Special to THE NEW YORK TIMES.

HAMILTON, N. Y., May 6.—More information concerning the circumstances of the expulsion of George Gavin Ritchie from Madison University, now Colgate, in 1847, for editing a paper favoring abolition and equal suffrage, has been obtained through research in musty old volumes. It supplements information turned up last January.

This student martyr, fighting for freedom of the press and the right to print his own opinions against slavery, left the university in disgrace and died six years later.

But there were those who fought for him. Howard Williams, instructor in history, has discovered minutes of a students' association meeting on Feb. 5, 1847, at which the question of backing or repudiating Ritchie was brought up. These minutes record the proposition that was put before the association.

"Whereas, the faculty have permitted a paper called 'The Hamilton Student' to be started at the university and which has gone forth to the public bearing the name of the university and purporting to be conducted by its members,

"Whereas, Mr. Ritchie having violated the stipulation upon which said mission was granted and having been expelled from the university for contumacy and rebellion, is now publishing a paper by the same name and purporting to be from the university, therefore,

"Be it resolved, that we respectfully request the faculty to disabuse the public of this imposition."

Even after being expelled Ritchie had continued to publish the paper, with such a noted abolitionist as Gerrit Smith of Peterboro, near by, supporting him. When the question was brought to a vote before the students it was passed, seventy-nine to thirty-three.

What Lincoln Thought Of Slavery Told In Letter To Kentucky Friend

A copy of a letter written by Abraham Lincoln, in which he discussed with his characteristic frankness and inimitable clarity certain phases of his government's policy that appear to be much misunderstood by a considerable portion of our people, is made public this week by Atty. William E. Lilly, only member of the Race to write a book on the life of Lincoln.

"Strange to say," remarks Mr. Lilly, "this misunderstanding of his policy with regard to the people for whom he accomplished so much, is more often noticed among the better trained than the masses."

In the press of recent date, a distinguished editor is quoted as follows: "Lincoln was never an abolitionist, and his emancipation proclamation was a war measure pure and simple." A few days earlier Mr. Lilly states, he was somewhat pained to hear one of our local educators make a similar pronouncement to a group, obviously selected because of literary qualifications.

NOT PARTY MEMBER

The facts are that Mr. Lincoln was an abolitionist in the general sense of the word, which implies one who believed in the abolition of slavery. He was not an abolitionist in the narrower sense of the word that indicated that he was a member of the Abolitionist party or group, as it existed in his day. This party was definitely committed to a common course of action to accomplish the destruction of the iniquitous slave system. Mr. Lincoln considered their plans impracticable or even worse, and would not join with them.

Similarly, the Emancipation Proclamation was a war measure, pure and simple, as this editor puts it, only in the sense that it was issued during the war period. It does not follow from any fair implication that some such proclamation, based upon the fact of emancipation, accomplished by other than war, might not have been issued, nor does it follow that Mr. Lincoln was not openly opposed to slavery. This is shown by his bill when a member of Congress, to abolish slavery in the District of Columbia, and by numerous speeches and letters extending over a period of 25 years.

It was, in fact, largely the anger of the slaveholders at the election of Lincoln, an abolitionist, that rushed them into war, and made them refuse to accept his proposal to compensate them for freeing the slaves that brought about the quick solution of the whole matter through the medium of "blood and iron."

In a letter to Hon. A. G. Hodges of Frankfort, Ky., Mr. Lincoln made clear his stand on the slave question. It was written by him in the Executive Mansion, Washington, D. C., on April 4, 1864. It is as follows:

UNPUBLISHED LETTER

Hon. A. G. Hodges,
Frankfort, Ky.

"My Dear Sir: You ask me to put in writing the substance of what I verbally said the other day in your presence, to Governor Bramlette and Senator Dixon. It was about as follows:

"I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel, and yet I have never understood that the Presidency conferred upon me an unrestricted right to act upon this judgment and feeling. It was in the oath I took that I would to the best of my ability, preserve, protect and defend the Constitution of the United States. I could not take the office without taking the oath. Nor was it my view that I might take an oath to get power, and break the oath in using the power.

"I understood, too, that in ordinary civil administration this oath even forbade me to practically indulge my private abstract judgment on the moral question of slavery. I had publicly declared this many times and in many ways. And I aver, that to this day, I have done no official act in mere deference to my abstract judgment and feeling on slavery.

"I did understand, however, that my oath to preserve the Constitution to the best of my ability, imposed upon me the duty of preserving by every indispensable means that government, that nation, of which that Constitution was the organic law. Was it possible to lose the nation and yet preserve the Constitution?

"By general law, life and limb must be protected; yet often a limb must be amputated to save a life; but a life is never wisely given to save a limb.

"I felt that measures, otherwise unconstitutional, might become lawful, by becoming indispensable to the preservation of the nation. Right or wrong, I assumed this ground, and now avow it. I could not feel that to the best of my ability, I had even tried to preserve the Constitution, if to save slavery, or any minor matter, I should permit the wreck of government, country and Constitution, altogether.

AGAINST ARMY PLAN

"When early in the war, General Fremont attempted military emancipation, I forbade it, because I did not then think it an indispensable necessity. When, a little later, General Cameron, then Secretary of War, suggested the arming of the blacks, I objected, because I did not yet think it an indispensable necessity. When, still later, General Hunter attempted military emancipation, I again forbade it, because I did not yet think the indispensable necessity had come.

"When in March and May and July, 1862, I made earnest and successive appeals to the Border states to favor compensated emancipation, I believed the indispensable necessity for military emancipation and arming the blacks would come, unless averted by that measure. They declined the proposition, and I was, in my best judgment, driven to the alternative of either surrendering the Union, and with it, the Constitution, or of laying strong hand upon the colored element.

"I chose the latter. In choosing it, I hoped for greater gain than loss, but of this, I was not entirely confident. More than a year of trial now shows no loss by it in our foreign relations, none in our home popular sentiment, none in our white military force; no loss by it anyhow or anywhere.

"On the contrary, it shows a gain of 130,000 soldiers, seamen and laborers. These are palpable facts, about which, as facts, there can be no cavilling. We have the men and we could not have had them without the measure.

CITES HIS REASON

"And now let any Union man who complains of the measure, test himself by writing down in one line, that he is for subduing the rebellion by force of arms; and in the next, that he is for taking 130,000 men from the Union side and placing them where they would be but for the measure he condemns. If he cannot face his case so stated, it is because he cannot face the truth.

"I add a word which was not in the verbal conversation. I claim not to have controlled events, but confess plainly that events controlled me. Now, at the end of three years' struggle, the nation's condition is not what either party, or any man devised or expected. God alone can claim it. Whither it is tending, seems plain.

"If God now wills the removal of a great wrong, and wills also that we of the North as well as you, of the South, shall pay for our complicity in that wrong, impartial history will find therein new causes to attest and revere the justice and goodness of God.

"Yours truly,
"A. Lincoln,
"Executive Mansion, Washington,
"April 4, 1864."

Woman Gave Money to Back John Brown's Raid

SAN FRANCISCO, Cal.— An old San Francisco newspaper clipping recently turned up, throws a new light on the source of the funds which financed the ill-fated John Brown slave insurrection at Harper's Ferry, W. Va., during slavery times.

For years, people throughout the land wondered where the money John Brown used came from. The San Francisco news article, printed many years ago dealt with the death of "Mammy" Pleasants, wealthy Negro woman, who is said to have given liberally of her funds to promote the abolitionist movement and to finance John Brown's activities.

The clipping revealed that "Mammy" Pleasants wielded great influence in her day.

The informing article reads as follows:

In a little graveyard down in Napa have just been laid to rest the remains of the most remarkable colored woman in California, if not in the United States—"Mammy" Pleasant.

Dying a few days ago in this city, of old age, her demise brings to mind many sensational cases in which she figured prominently, notably John Brown's Harper's Ferry Raid.

To "Mammy" Pleasant is given credit for backing that historic movement, and to the day of her death its tragic outcome weighed heavily upon her. But it was her connection with affairs involving many of California's wealthiest people that she gained her later and greater renown.

Born 90 years ago, she married a wealthy Cuban in her early 20's. Her husband died and left her a comfortable fortune. Soon after his death she became acquainted with Garrison, Phillips and other noted abolitionists, and through them became interested in the anti-slavery movement. In 1848 she went to California where she married John Pleasant.

Arriving here she opened what afterwards became the most fashionable boarding house in the city. Among her boarders were such men as the late Senator Sharon and other pioneer millionaires. In 1858 she returned to the East and met John Brown. She supplied him with $30,000 with which to organize and carry out the raid, but after its failure she returned to California.

When Sarah Althea Hill began her famous suit against Sharon, "Mammy" Pleasant was her principal adviser. She wielded a mysterious influence, not only over the Hill woman, but over others of equal prominence, including a number of millionaires.

Recently she was offered $50,000 if she would subscribe to certain facts concerning a prominent San Francisco man, but she declined with the remark that she had never needed money badly enough to betray a friend.

"Mammy" Pleasant left an estate valued at $300,000 to two friends who had taken care of her during her declining years.

Financed John Brown's Raid

An old newspaper clipping, found recently, revealed that "Mammy" Pleasants, well known and influential California woman of slavery times, had financed the activities of John Brown, who led the ill-fated insurrection at Harpers Ferry, W. Va.

Uncle Tom's Cabin

One good revival deserves another, and the Group theater of New Orleans, reviving fortunately from a much-deplored coma, has scheduled "Uncle Tom's Cabin" with which to celebrate its recovery. "Revival" may not be quite the proper word, of course, for a play which has seldom been off the boards long enough to give Eliza's ice a chance to melt or her bloodhounds a chance to cool. The Group's director, Gerhardt Lindemulder, recently piloted it for something like its 300,000th production, at Jacksonville, Fla.

Mr. Lindemulder, confident apparently that history will not repeat itself, recalls that this newspaper was much averse 87 years ago both to the dramatization and production on the stage of the Harriet Beecher Stowe novel. True, had the advice given by the Daily Picayune on August 28, 1852, been heeded, what is now conceded to be a bang-up theater piece never would have materialized. At the same time, hindsight shows us, the War Between the States might not have been fought—not, at any rate, so soon as nine years afterward.

"The drama is thus enlisted among the promoters of sectional hatred, a teacher and preacher of national discord, whose end inevitable would be the disruption of the Union," asserted The Picayune, in part. "From a severed Union, what else can follow but open and unappeasable hostilities? It is with a shudder . . . that we read of the . . . attempts to give it (the book) a more effective form by presenting it on the stage, fixing it with all the arts of scenery on the memory of thousands who do not read, as a true picture of life and morals at the South, bringing up a new generation with the ineradicable idea that there is in one-half the territory of the United States a people to whom the monstrous inhumanities, and shameless corruptions described by so much deplorable art by this authoress, are familiar and welcome as their daily food."

Mrs. Stowe's intentions aside, this recognition of the drama as a supreme medium of propaganda, and the prophecy set forth, stand up still for astuteness, if we say it as shouldn't. Written nine years ago, the editorial would have been just as applicable to conditions which are bearing the fruit of war today. If any fallacy was expressed, it was the implication that propaganda can be successful without just such "deplorable art" as Mrs. Stowe possessed—an art which has, in play writing, sustained "Uncle Tom's Cabin" past the day when it made anyone hot under the collar. And in that connection, having brought up the subject, Mr. Lindemulder changes it by giving assurance that the historical value of the play is the least of the reasons for its selection by the Group theater.

SLAVERY- 1939

Savannah, Ga., Press
February 10, 1939

NEGRO CHURCHES HONOR LINCOLN

SERVICES PLANNED FOR SUNDAY, WHICH IS HIS BIRTHDAY

Many negro churches, societies and organizations of other kinds will hold annual Lincoln-Douglass memorial exercises Sunday, commemorating the birthdays of Abraham Lincoln, called The Great Emancipator, and Frederick Douglass, former slave who rose to a position of power and prominence in the government. Memorials will be held at the Georgia State College at Dorchester Academy (McIntosh Co.), in some of the public schools (on Friday) and in many of the larger churches. Both Lincoln and Douglass were born on February 12.

At Second Baptist Church, President and Houston streets, the pastor, the Rev. C. N. Hawk will speak Sunday morning on the subject "Abraham Lincoln," and for his evening address the subject will be, "One Thing I know." Special music of a patriotic nature and theme will be rendered. A large audience heard the new minister last Sunday in an address in observance of national negro history week, in which Rev. Hawk traced the history and achievement of the negro in America from the beginnings of the slave trade down to the present day.

At St. Paul C. M. E. Church Sunday evening, as is usual at this church, a Lincoln-Douglass memorial will be held. The program will be as follows:

National negro anthem; devotions; paper, "Abraham Lincoln," Mrs. Gertrude Clark; music, St. Paul junior choir; remarks, "Frederick Douglass," J. Wallace Stewart; duet, Mrs. Almeta Flynn and Palmer Robinson; Lincoln's Gettysburg address, Master Samuel Lester; solo, Mrs. Willie Mae Clayton; main address, "Lincoln and Douglass," Rev. R. A. Lark; solo, Mrs. B. L. Adams; music, St. Paul junior choir.

The memorial program is sponsored by the Holsey Reading Circle of the St. Paul C. M. E. Church. The public is invited to attend the exercises.

Spartanburg, S. C., Herald
February 12, 1939

Monument to Faithful Slaves Erected In Lower Greenville County Cemetery

Dr. Stewart, 83, Fairview's 'Country Doctor' Designed Solid Granite Memorial

By CAROLINE COLEMAN

"Dedicated To The Memory of The (Colored) Slaves Buried Here And Elsewhere In Unmarked Graves In Our Sunny Southland."

A monument marked with this tribute to the memory of the faithful slaves now sleeping throughout the Southland has been erected in the historic rock-walled churchyard of old Fairview Presbyterian church in lower Greenville county.

The monument, a solid block of South Carolina granite, was designed and erected by Dr. H. B. Stewart, Fairview's 83-year-old "country doctor." Dr. Stewart attracted nation-wide attention in 1928 when he erected in this same churchyard, what is thought to be the only monument in the world in memory of the "Family Physician."

Humble Stones Mark Graves

The memorial to former slaves stands facing the east, in the corner of the churchyard where row upon row of humble stones mark the final resting place of the black "Mammies," and "Uncles" whose lives were given in devotion to beloved Ol' Massa, and Ol' Mis'. The humble mounds are carefully tended by the descendants of those whom they loved and served in days gone by. There is something infinitely pathetic about old slave-burial grounds which leads one to exclaim:

"Green be the turf above thee,
thou friend of our better days.
None knew thee but to love thee,
nor named thee but to praise."

The thought of faithful servitors of his own family, some of whom sleep in unknown graves, moved Dr. Stewart to erect this monument. The last of the dusky throng which once occupied the spacious slave-gallery of Fairview church, was "Uncle Wash" Stenhouse, a veritable Old Black Joe. Sabbath after Sabbath, this old-time darky would sit with bowed head and reverent mein all alone in this sacred spot where hundreds of his kind, who proudly came to church with their "white fo'kes," had worshipped in days gone by.

One of the strangest things in all history is the fact that slaves, only recently rescued from a savage state, could be accepted as members of Southern churches. That this was true was due to the strict training of the Mistress of the Southern plantations, who felt keenly the responsibility for the mental, moral, and spiritual welfare of these childish blacks dependent upon her care.

Martha Laurens Ramsey, daughter of Henry Laurens and wife of the distinguished historian, Dr. David M. Ramsey, tells in her "Memoirs" of spending her entire Sabbath afternoons in instructing her slaves in the "Scriptures and the Catecism."

Regular Sunday Task

Such was the regular Sunday afternoon task of every plantation mistress in that period. When the slave had been taught enough that he could comprehend the meaning of salvation, he was admitted upon request as a "probationer," and if his conduct was satisfactory during "probation," he was then received as a member of the church.

Old church records record incredible instances of "churching" slave members, as well as the white members of their congregations. For misdemeanors, such as "playing the fiddle on Sunday" the slaves were sternly hailed before the church and sometimes "suspended from the fellowship" for a certain number of weeks. "Conjuring and witch-doctoring," besetting weaknesses of the Africans, were considered among the things "unbecoming to a church member," and if the perpetrator should be caught in the attempt, he was subject to "churching" which signified disgrace.

So strong was the inherited traits of the Africans, that even the most strict training never uprooted their faith in the occult and the "speerits an' hants" so real to their ancestors.

Ol' Mis' Taught Slaves

The pastor of the church could never impress Gospel truths upon the minds of the slaves in the gallery. It was Ol' Mis' who simplified the Scriptures and made it possible for the negro to take in its meaning. The world will never know again the like of the Mistresses of the Southern plantations.

"You nebber knowed Ol' Mis', you say? Wa'al dat's a pity, sho. De kin' ob quality she wuz, is gone—to cum no mo'."

In the up-country the slaves were buried for the most part, in the country churchyards where their owners slept. While in the low-country slave-burial grounds were a part of every plantation.

Nothing in all America is more unique than these little plots on the coastal plantation-sites. This writer visited two of these ancient slave-graveyards," on Saint Simon Island on the Georgia coast. One of these is on the site of King's Retreat, famous ante-bellum plantation of Thomas Butler King, now the site of the Sea Island Golf course.

Historic Site Deeded

The present owners of this historic site, have deeded the little plot under the cedars to the descendants of the slaves who are buried here. And so dear to the negro is the spot where his people lie, that even yet descendants of Retreat slaves are being brought back from as far as New York to sleep in the sacred soil of "home." A similar plot was seen on Hamilton plantation nearby, now the winter home of Eugene W. Lewis of Detroit. And here, also, was visible proof that negroes are still being buried here.

Each of these interesting little burial places is shaded by the drooping boughs of great moss-draped oaks, and somber cedars, and the mounds are adorned with clocks, lamps, vases and other articles, which the dead are supposed to need in the other world.

"De clock is to wake de sinner when Gabriel blows his hawn, an' de lamp is to light his way to de judgmint," a low-country negro informed. The graveyards are neatly kept, but the work is done in the daylight hours. The negroes avoid these spots after dark, when "chains clank" and white draperies wave eerily in the breeze as "speerits" flit about under the trees.

Flat Rock Burial Ground

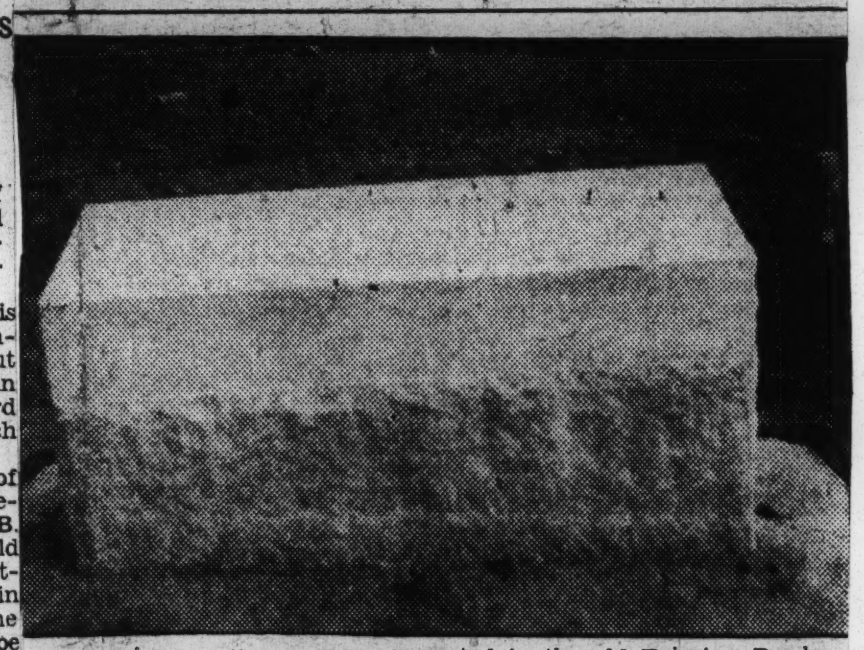
Another unusual slave burial-ground is that at Flat Rock, N. C. Many of the low-country plantation owners and the wealthy men of Charleston who came here with their families and their slaves to spend the summers are buried in the steep little churchyard of St. John's In The Wilderness.

No slaves are buried there, but at a tiny church nearby are numerous graves of the faithful slaves of the Rutledges, Lowndes, Memmingers, Pinckneys, Hasties and other families whose names made history in South Carolina in other days. It would be sad to think of their low-country negroes lying so far away from their cabins under their native live oaks, except for the fact that they sleep near their beloved "white fo'kes."

"My white fo'kes" was the central theme in the life of the loyal slave, and even after freedom many of the negroes hastened back to their cabin homes, secure in the thought of seeing their white folks again.

It is comforting that one to whom the ante-bellum days are a reality should perpetuate in stone here at Fairview, the memory of the slave whether sleeping by the sea or amid the green of the up-country hills.

Memorial at Old Fairview Church



Above is shown the monument erected in the old Fairview Presbyterian church cemetery to the memory of the slaves of the South. Dr. H. B. Stewart of Fairview, near Fountain Inn, designed and erected the unique memorial of South Carolina block granite.

Durham, N. C., Morning Herald
February 19, 1939

MONUMENT ERECTED TO SLAVES OF SOUTH

Set Up In Historic Rock-Walled Yard Of Fairview Church Near Greenville

Greenville, S. C., Feb. 18.—(AP)—A monument to the memory of the south's slaves has been erected in the historic rock-walled yard of old Fairview Presbyterian church near here.

The marker, a solid block of South Carolina granite, was designed and erected by Dr. H. B. Stewart, Fairview's 83-year-old physician who attracted wide attention in 1928 by erecting in this same churchyard what was believed to be the only monument in the country to the memory of the "family physician."

This memorial to the slaves faces the east in a corner of the churchyard where row upon row of humble stones mark the burial places of the one-time Negro servants.

It bears the inscription: "Dedicated to the memory of the (colored) slaves buried here and elsewhere in our sunny southland."

In the upstate areas slaves generally were buried in the same country churchyards where their masters slept, although in some coastal communities there are separate slave-burial grounds.

Old church records indicate, too, that slaves were accepted as members of their masters' churches, and the mistress of the southern plantation is said to have spent considerable time teaching slave children scripture and catechisms.

When a slave had been taught enough that he could comprehend the meaning of salvation, he was admitted to the church, generally upon his own request, as a "probationer." If his conduct was good during the probation period, he finally became a full-fledged member.

The church records also contain instances of disciplining slave members as well as white ones. Slaves' offenses included "playing the fiddle on Sunday," and "conjuring and witch-doctoring."

The humble mounds in the churchyard here still are carefully kept by descendants of those the slaves loved and served. Too, some of the low country burial grounds still have a sentimental charm for descendants of both slaves and the masters.

One such spot was so dear to the Negro that its owners deeded it to the descendants of slaves buried there. And now Negroes living in other parts of the country who have forebears buried there sometimes ask to be brought back for burial.

Often in these burial grounds the mounds are adorned with clocks lamps and other articles the dead are supposed to need.

One low country Negro explained, "de clock is to wake de sinnah when Gabriel blows his hawn, an' de lamp is to light his way to de judgmint."

These cemeteries usually are kept scrupulously clean, but all the work is done in the daylight hours.

Today's Talk

By A. N. FIELDS

LINCOLN AND DOUGLASS

The month of February has been conspicuous and become the treasured month in our calendar because of the birth of two of America's most distinguished sons—Abraham Lincoln and Frederick Douglass—one a white man and one belonging to the black race.

Both of these men possessed personalities and characters that have served to stimulate ideals, national unity and racial freedom. While the purpose of their lives in some instances paralleled each other, in their objectives, yet there was a tremendous gulf between them in both opportunity and privilege.

One born a free man—enjoying the advantages and privileges which freedom allows; the other born a slave and subjected to all of the inferiority complex, plan and purpose, which slavery engrossed. The story of Lincoln's life has been so often told that there is little left of new material which might interest a waiting world. If there is anything which can be learned out of the privations and suffering of so noble a character it must come from the living example of humility, sincerity and accomplishments his life embraced. It is hardly possible that historians will ever agree on the mooted question of Mr. Lincoln's true attitude with respect to the preservation of the union and the destruction of slavery. Some are wont to say that Mr. Lincoln was chiefly concerned in preserving the union with or without slavery. This may hardly be denied, since unless the union had been preserved it may yet be a debatable question as to whether or not slavery could have been destroyed.

In Mr. Lincoln's letter to Horace Greeley, written August 22nd 1862, in reply to a criticism published in the New York Tribune in which Mr. Lincoln complained of inferences, which he regarded as falsely drawn, on his attitude toward slavery, I quote these words: "As to the policy I seem to be pursuing I have not meant to leave anyone in doubt, I would save the union—I would save it in the shortest way under the Constitution. My paramount object in this struggle is to save the union and not either to save or destroy slavery. What I do about slavery and the colored race, I do it because I believe it helps to save the union; and what I forbear, I forbear because I do not believe it would help save the union."

In quoting this portion of Mr. Lincoln's letter to Mr. Greeley there is no intention to introduce a subject which might disturb the quiet repose of our honored dead, nor to impugn either his methods or his intentions. For the last paragraph of the letter contains this: "I have stated my purpose according to my views of official duty and I intend no mortification of my oft-expressed personal wish that all men everywhere should be free."

After all it may not be so important as to the motive, which prompted Mr. Lincoln in his official action regarding the union and slavery probably the greater question—the one of vast more interest is the question of how we as a race have used our freedom—but this is neither the place nor the time for that discussion, hence we shall pass on.

No man of his day and time interested in the same question had closer contact with Mr. Lincoln than did Frederick Douglass. Thus from our point of view it is difficult to discuss Lincoln, with respect to slavery without discussing Douglass. Mr. Douglass' race was at the time the object of Mr. Lincoln's concern. Mr. Douglass himself was at the time the chief medium through which the slave himself could be heard. It is notoriously true that Mr. Douglass did not always agree with Mr. Lincoln on the slavery question. That was to be expected. Mr. Douglass was concerned from a racial point of view and Mr. Lincoln was concerned from an official point of view.

It is fair to state that Mr. Douglass' attitude towards the entire program of Lincoln's on the slavery issue can better be judged by a speech he delivered at the unvailing of Freedmen's Monument, Washington, D. C., in memory of Lincoln April 14, 1876, in which he said: "Truth is proper and beautiful at all times and in all places, and it's never more proper and beautiful in any case than when speaking of a great public man, whose examples are likely to be commended for honor and imitation long after his departure to the solemn shades, the silent continent of eternity. It must be admitted, truth compels me to admit here in the presence of the monument we have erected to his memory, that Lincoln was not in the fullest sense of the word either our man or our model. In his interest, in his associations, in his habits of thought, and in his prejudices he was a white man. He was preeminently the white man's president, entirely devoted to the welfare of the white man. He was ready and willing at any time during the first year of his administration to deny, postpone, and sacrifice the rights of humanity in the colored people to promote the welfare of the white people of this country. In all of his education and feeling he was an American of the Americans. He came into the presidential chair upon one principal alone-namely opposition to the extension of slavery. His arguments in furtherance of this policy had their motive and mainspring in his patriotic devotion to the interest of his own race. To protect defend and perpetuate slavery in the states where it existed Abe Lincoln was none the less ready than any other president to draw the sword of the nation."

The only conclusion that can be drawn from Mr. Douglass' survey is that Mr. Lincoln was not only a master politician, but vigilantly sought to conform his slavery sympathies with political expediences While there is no desire to detract from the importance of Mr. Lincoln's final decision, yet candor compels us to forego any deception that the abolition of slavery was the paramount motive of Mr. Lincoln's acts? To some it may appear paradoxical that Mr. Lincoln's view point at different stages of his administration were controversial yet in the final analysis when history is read with mind as well as eyes it can be discerned that Mr. Lincoln endeavored to apply such remedies in each given case as he thought would cure the complaint.

Mr. Douglass survived Mr. Lincoln by 30 years, living to see much of the program, for which Mr. Lincoln fought, effectively nullified.

SLAVERY- 1939

WOMAN WHO WAS "MAMMY" FOR MANY OF ALABAMA'S '400' IS DEAD AT 111.

Gasden,Ala.,Jan.12."Aunt" Amanda Webb, whose proud boast it was that she had "helped to raise more prominent white folks than any "mammy" in all Alabama, died Sunday in Birmingham while on a visit to a daughter there, at the remarkable age of 111 years.

According to her son, Lonnie Webb, with whome she lived serving as active housekeeper in the home until the last, family records show his mother was born in this country, on Feb. 18, 1828.

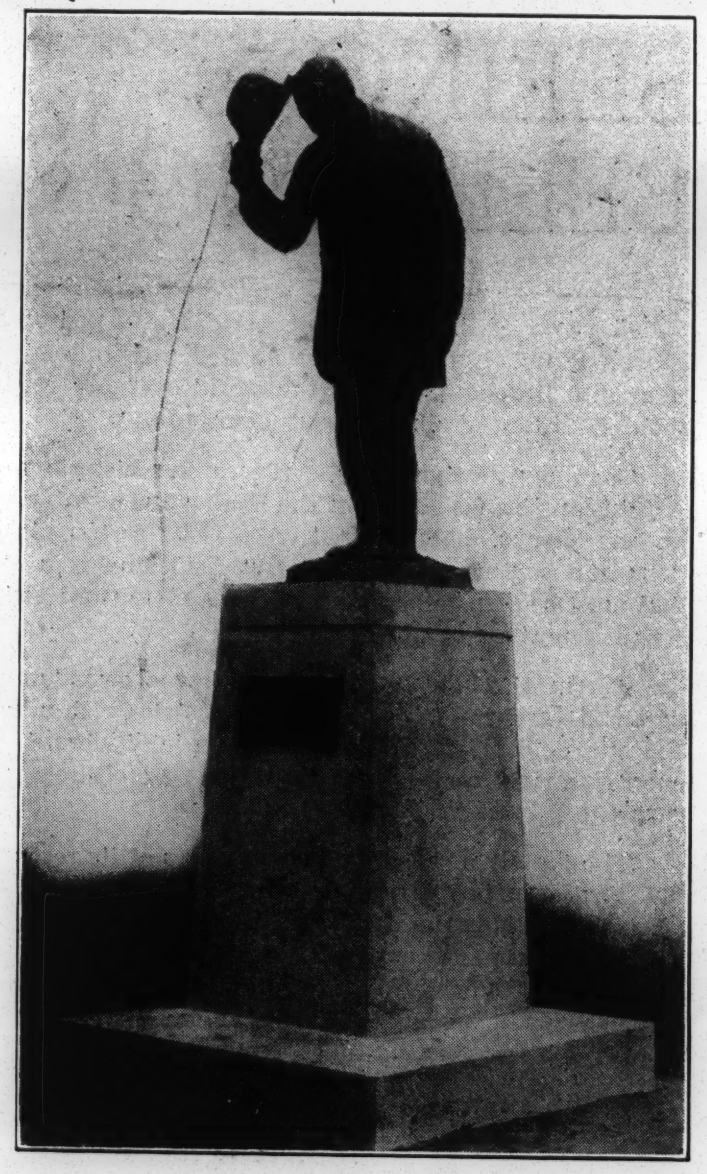
Herself a freedwoman long before the Civil War, she married a freedman, Simon Webb of this city, who fought as a soldier throughtout that war on the side of the Confederacy.

Widely known and beloved throughout this and adjoining counties, her funeral was attended by fully as many white friends as those of her own race.

Courier
1-14-39
Pittsburgh,Pa.

Natchitoches, La., Times
December 30, 1938

UNIQUE STATUE OF GOOD DARKY



The first statue erected in the South to the memory of the devoted Negro of ante-bellum days is located in Natchitoches. The bronze figure, the work of Hans Schuler, the Baltimore sculptor, is more than life size, and represents an old Negro, standing, hat in hand. Inscription on the base reads: "Erected by the City of Natchitoches in Grateful Recognition of the Arduous and Faithful Service of the Good Darkies of Louisiana. Donor, J. L. Bryan, 1927."

Ex-Slave, 100, Carries 100 Lb. Coal Sack to Test His Strength

ANNAPOLIS, Md., Jan. 19—Laving H. Nash, born a slave, celebrated his 100th birthday here Friday by carrying 100 pounds of coal on his back in a sack to see if [illegible] "get-ting [illegible]" can neither read nor write, but he remembers pre-Civil War events. He was drafted, but did not fight because Richmond fell.

Emancipation Proclamation Signed Under Divine Guidance

Lincoln's Son Says 'Strange Presence Guided Father Night Before Document Was Signed

By W. H. H. STYLES

The early life of Abraham Lincoln is so well known to all of us it need not be spoken of here. It was when he had barely reached his majority, that he was nominated for the Legislature of the State of Illinois. He had only four planks in his platform, seeking the votes for this office. Three of these concerned the general welfare of that State and the Country, the fourth read: "I am opposed to slavery." Thus, we see, he was, from the very beginning of his public life, dedicated to the destruction of that institution which, for two hundred and fifty years, had exploited our people as chattel. And even at that time, slavery's proponents threatened the perpetuation of the Union if that system was interfered with.

Later while traveling on the Mississippi river, and noting the workings of slavery both in New Orleans and along the banks of the river, he said: "If I ever get a chance to hit this thing, I'm going to hit it hard." So, whatever may have caused him to move cautiously or to speak guardedly while he planned, no one, judging from his record from the very beginning of his public career, even to the very end, can doubt his sincerity, or his determination ultimately to deal slavery a death blow.

FACED SERIOUS PROBL...

Nominated by that political party which was born of the conscience of the Nation, he was elected. And upon assuming office, he found himself faced with the greatest problem a President of the United States was ever called on to solve. Disunion and rebellion beset him on every hand, and the War of the Rebellion was on. After years of fratricidal strife, a voice of surrender from Appomattox was heard. This news brought to him the only respite from anxiety, for which his soul had yearned so long. Again elected President of the Country, while planning the rehabilitation of the States lately in rebellion and a reconciliation for which General Lee prayed, unreasoning persons plotted his death. Soon, the assassin's bullet had accomplished their evil designs, causing sorrow throughout the entire country, and upsetting his well-laid plans for peace.

FELT STRANGE PRESENCE

According to his son, Robert T. Lincoln, as related by that reliable publication, *The Path Finder* of Washington, D. C., he said: "During the day and night before the President signed that Immortal Document, The Emancipation Proclamation, he walked through the rooms and halls of the Executive mansion and Office, often looking up, and talking, as if communing with the Unseen God." He, himself (Robert related), felt a strange Presence, and that a Halo seemed visible above his father's head as he walked, praying for Divine guidance in performing the duty he was scheduled for on the coming day.

The President was up during the whole night, his son said, and ready for the day's work. Breakfast over, during which he spoke not a word, though his wife (who was sympathetic with the South) nagged him about signing the Proclamation. Soon, a messenger announced the arrival of the Cabinet at his office, with the Proclamation, to witness his signature thereto.

"ORDERS FROM ALMIGHTY"

Immediately, his wife (Mrs. Lincoln) suddenly opened the door and in a strong voice said: "Abe, are you going to sign that Proclamation?" His son (Robert) related that his father, rising from the table, turned to Mrs. Lincoln and said, as he raised his hand above his head: "I have orders from Almighty God to sign this Proclamation, and I am going to sign it?"

I am wondering if our Abraham (Lincoln) was not more faithful to the "Order of Almighty God," than was that other Abraham, reputed to be "The Father of the Faithful." I say this for the reason that there was not another proclamation of ordinary import, conveniently near, which the President might substitute for the One he had "orders from Almighty God" to execute. No, my friends, he did not turn aside looking for a substitute for the one he had before him. Let this faithfulness to duty, as shown by Abraham Lincoln on this occasion, be a lesson to all of us, that no substitute will satisfy for the performance of a duty when "Almighty God" directs.

Thus making himself the sacrifice, of which we are the real beneficiaries, who can say he was not a Godly man? Let us, especially the younger generation, remember that Biblical injunction: "Your own friends and your Father's friends never forget." Abraham Lincoln was indeed our friends. His labors, his prayers, and his death, made possible most of the rights we, as a people, enjoy today.

SOUL MARCHES ON

We now come to the point where we behold him slain, and the sustaining blood oozing from his bullet-riven brain. His life fast ebbing away; and while the kindly winds of Heaven cool his be-fevered brow he bade farewell to all things mortal. And the Angel boatman bore his Spirit across the sea of eternity. But, in my heart, and in your hearts "His soul goes marching-on." On to the fruition of the 13th, 14th and 15th Amendments to the Constitution; on, to that day when we hope to see effective that part of the Constitution, which says: "No State shall deny to any persons within its jurisdiction, the equal protection of the law." On, marches his soul, making for a better understanding between the races; and helping us to grow into the realization of the fact, that we have our responsibilities as citizens, as well as our rights.

So, when I contemplate his unselfish devotion to the cause of the "Freedom of the Slaves," and the great personal sacrifice which that devotion and obedience to the "Orders of Almighty God," cost him, I am saying for my house, and for my children:

Sleep on, Father Abraham. May
your repose be
Sweetened by this assurance, that:
The rivers shall no longer flow toward the sea,
If America's sons forget thee.

Tennessee Woman, 112 Years Old Has Vision For Her Race

She Voted In 1936 For First Time; Hopes To See Race Exercise God- Given Privilege, She Says.

SPRINGFIELD, Tenn.—One of the interesting characters of this community, because of age and activity at such an age, both in mind and body, is Mrs. Femmie Ann Young, who lives not far from here. She is now a hundred twelve years of age and has splendid recollections of many things she has seen, heard and experienced during her life time. Not long since, Mr. J. C. Moten, Field Agent of the Department of Lay Activities of the Tennessee conference, Colored M. E. church, had an interview with this grand and saintly old soul. In speaking of his interview, Mr. Moten observes: "Nothing gives me more pleasure than having had the privilege to sit and talk with this old soul. Every fibre of my being was fired to its fullest emotions as she related the experiences of her 112 years of existence. As Field Agent of the Tennessee conference in the interest of lay activities, I don't recall any incident more interesting in my three thousand nine hundred sixty-four miles of travel than the conversation that took place between Aunt Femmie Ann Young and myself. In 1936 she cast her first ballot and said she hoped to see the time come when the Negro would exercise this God-given privilege in order that future posterity would make sacred those standards left by her and others."

Speaking further, Mr. Moten said "I hope my services may stand out in the evening of life as this old soul reclines. And to that end I constantly pray for a rededication to take place."

Rarely do we find people who have lived to reach a 112 years in these modern times. The accompanying picture is a likeness of Aunt Femmie Ann Young, who is known far and wide and loved for her admirable qualities and Christian piety.

SLAVERY -1939

LISTEN TO THIS: | FACTS ON SLAVERY | BY HOBART T. MITCHELL

By HOBART T. MITCHELL

THE first mixed jury ever impaneled in the United States was to try Jefferson Davis, president of the Confederate States, for treason, but the case never came to trial. There were twelve whites and twelve Negroes. Chief Justice Salmon P. Chase was to preside.

* * * *

Servius Tullius, the sixth king of Rome, the son of Ocrisia who was a captive and a slave. Tillius's mother was a bondmaid.

"And he who graced the
purple which he wore,
The last good King of Rome,
a bondmaid bore."

In early history the Irish do not seem ever to have engaged in slavery on a large scale; yet St. Patrick was himself sold into slavery, to a Scotchman, whom he served as a keeper of swine.

Nelson, a Mulatto, vs.

The People of the State of Illinois.

This was a prosecution under the act of the 12th of February, 1853, to prevent Negroes and mulattoes emigrating into the state of Illinois. The third section of the act declares, that if any Negro or mulatto, bond or free, shall come into this state and remain ten days with the evident intention of residing in the same, such Negro or mulatto shall be deemed guilty of a high misdemeanor, and for the first offense shall be fined fifty dollars, to be recovered before any justice of peace of the county where such Negro or mulatto shall be found. It also directs that the proceedings shall be in the name of the people, and a trial by jury of twelve men.

The fourth section declares, that if such Negro or mulatto shall be found guilty, and the fine assessed be not forthwith paid to the justice before whom the proceedings shall be had, it shall be the duty of the justice of the peace to commit the Negro or mulatto to the custody of the sheriff, or otherwise keep him, her or them, in custody; and the justice of the peace is required forthwith to advertise the Negro or mulatto, by posting up notices in at least three most public places in the district, for ten days, and, on the day and place named in the notice, the justice shall, at public auction, proceed to sell such Negro or mulatto to any person who shall pay the fine and costs for the shortest period.

And the power is conferred upon the purchaser to compel such Negro or mulatto to work for and serve out the time, and is required to furnish such Negro or mulatto with comfortable food, clothing, and lodging during the servitude.

In ancient times the Negro was a favorite among slaves. The opposite color, "white", does not seem to have enjoyed the same favoritism. According to Plutarch, in the Life of Agesilaus, when that king made an expedition into Persia, he ordered his commissaries, one day to strip and sell all the prisoners. Their clothes sold freely, but as to the prisoners themselves their skins being soft and white, by reason of their having lived so much within doors, the spectators only laughed at them, thinking they would be of no service as slaves.

In 1833, Solomon Humphries, a Negro of Macon, Georgia, owned one of the largest grocery stores in town; $20,000 worth of property and some slaves.

In Biblical times the slave sometimes escaped (I Sam. 25:10) in which event, the master had the right of recaption. This right seems to have extended to the territory of the neighboring nations, as was exemplified in the case of Shimei pursuing his fugitives into the territory, and even to the house of the King of Gath (I Kings 2:39, 40). With the characteristic exclusiveness of the Jews, they denied this right to other nations, whose slaves sought refuge among them. (Deut. 23:15, 16).

Baltimore had 10 churches for slaves and free Negroes in 1834.

25 EX-SLAVES PRAY FOR DEAD MASTERS

ATLANTA, Ga., Jan. 6—(ANP)—On Xmas Eve, in accordance with their annual custom, 25 former slaves met in the chapel of Holmes Institute and offered up fervent prayers for the souls of their dead masters. Oldest of the group was Louis Henry, 103, the youngest, Mrs. Lucy Peters, 79. Rev. M. W. White, 92, preached the sermon.

25 Ex-Slaves Offer Up Annual Prayer For Dead Masters

ATLANTA, Ga., Jan. 5—(By ANP)—On Christmas Eve, in accordance with their annual custom, 25 former slaves met in the chapel of Holmes Institute and offered up fervent prayers for the souls of their dead masters. Oldest of the group was Louis Henry, 103, the youngest, Mrs. Lucy Peters, 79. Rev. M. W. White, 92, preached the sermon.

Participants in the unusual prayers service are members of the Ex-Slaves' Association, and since last Christmas six of their number have died. The aged men live with grandchildren and great-grandchildren.

Aunt Missy

Easily one of the best stories we came across during yesterday's rainy lonesomeness was that about Aunt Missy. It was reported by W. T. Anderson in his great daily paper, *The Macon Telegraph*. It was told by one Blanton Winship at a party given in his honor by old friends. It was just before Christmas and the time and occasion were provocative of tender memories and inner hopes.

Aunt Missy, long years ago, was a wise and cherished Negro factotum in the Winship household. When she died, she was buried not far from the cemetery in which Mr. Winship has provided in his will, he said, for his own burial. "I shall sleep with my forbears and be comforted with the thought that Aunt Missy is near," he said.

"It was the rule in our home that Aunt Missy had to look after the five boys in our family. Aunt Missy would come up the stairs every morning, stick her head in the door, and say in the gentlest voice, 'Boys, it's time to get up.'

"I am hoping that on resurrection morn we brothers shall not be disturbed by Gabriel's horn which we are told shall awaken the faithful and the multitude, but shall be allowed to sleep on, until Aunt Missy shall come up the golden stair, and we shall hear her say, as in the days of old, 'Boys, it is time to get up.'"

We did not know Aunt Missy, nor do we know Mr. Winship, but we believe that we understand. Those who do not understand, we suspect, are in need of God's mercy. For it is love and devotion and old, familiar beloved things and ways and people for which Aunt Missy stands.

One man's memory of such things is enough, when revealed, to stir innumerable wistful hearts. Oh, how the thought of love and devotion—and old memories—are welcome and warming in the gloomy rain, chill and loneliness of mid-January.

116-Yr.-Old Slave Dies In Mississippi

Outlived Ten of her 14 Children—Is Survived By 27 Grandchildren and 58 Great and Great Great Grandchildren

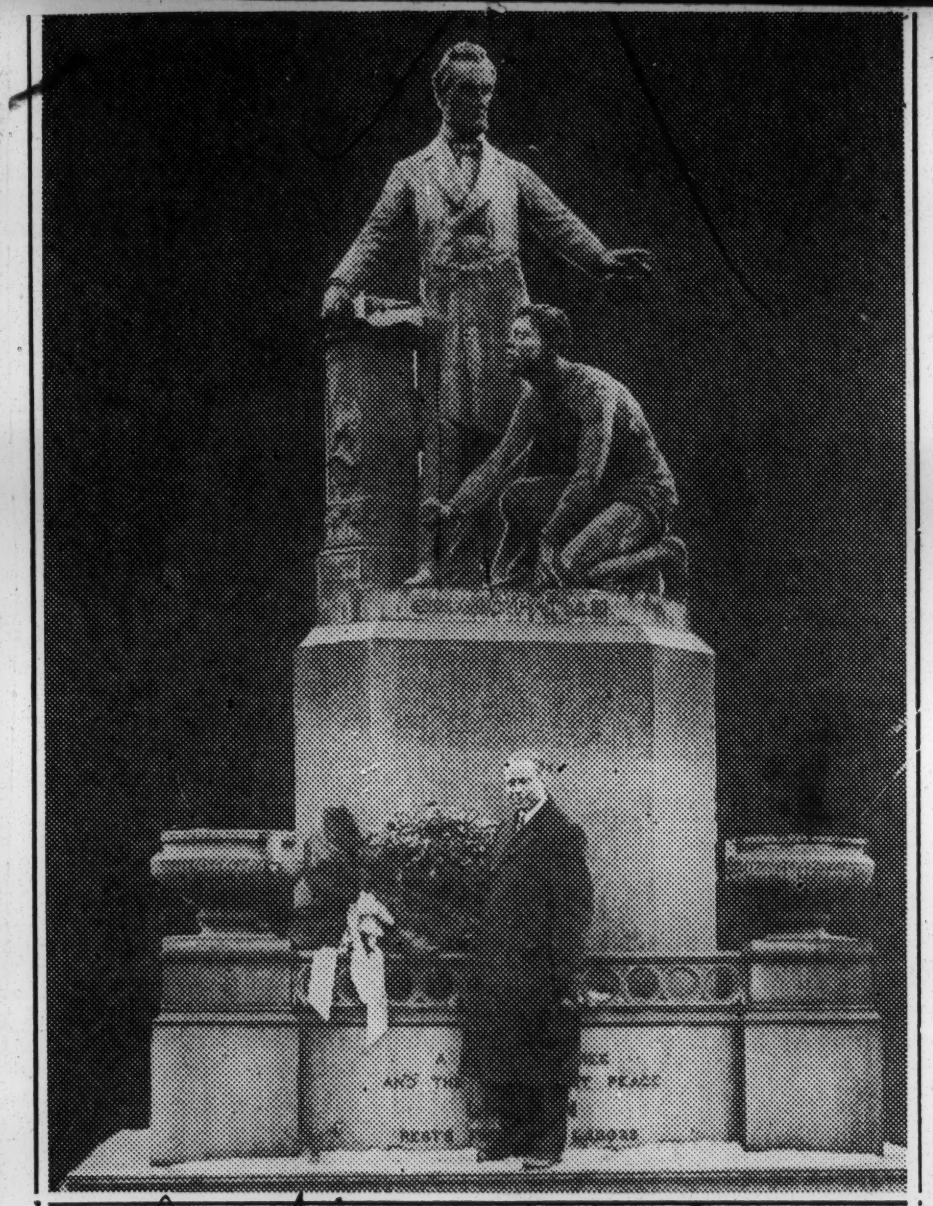
TUPELO, Miss., Feb. 2—(ANP)—Mrs. Matilda Johnson Clifton, who was a grandmother at the time of the Civil War, died Thursday at the reputed age of 116 in the two-room cabin near Fulton where she lived alone.

Believed to have been the oldest person in Mississippi, Mrs. Johnson was born in North Carolina in 1822 during the presidency of James Monroe, the nation's fifth chief executive. Records show she was sold to a man named Johnson in 1834 and she came to Mississippi with him after the Civil War. She outlived 10 of her 14 children, but is survived by 27 grandchildren and 58 great grandchildren and great, great grandchildren.

118 Years Old

Mark Thrash is the oldest person on the United States Civil Service Commission's retirement roll. He is reported to be 118 years old.

As the nation's oldest voter,



"Lincoln and Slave"—statue at Park Sq.—Exercises honoring the memory of Lincoln in conjunction with Douglass will be held at 46 Joy St., Tuesday Evening, Feb. 14, in G.A.R. Hall.

A NEW TRIBUTE TO LINCOLN

A Chicago University philosophy professor was elected to the Illinois State Senate a few years ago, and his maiden speech was the annual Lincoln's Birthday address at Springfield, where Lincoln himself served as a State Representative. The birthday address is usually a three-hour harangue. Instead the professor spoke for three minutes.

The orator is now Representative T. V. Smith, elected last fall as Congressman-at-Large from Illinois.

We reprint his speech below as one of the finest tributes to Lincoln we have ever read.

The speech of Representative Smith is as follows:

"No man made great by death offers more hope to lowly pride than does Abraham Lincoln; for, while living, he was himself so simple as often to be dubbed a fool. Foolish he was they said, in losing his youthful heart to a grave and living his life on married patience; foolish in letting his homely ignorance against Douglas, brilliant, courtly and urbane; foolish in setting himself to do the right in a world where the day goes mostly to the strong; foolish in dreaming of freedom for a long-suffering folk whom the North was as anxious to keep out as the South was to keep down; foolish in choosing the silent Grant to lead to victory the hesitant armies of the North; foolish, finally, in presuming that government for the people must be government of and by the people.

"Foolish many said; foolish many, many believed.

"This Lincoln whom so many living friends and foes alike deemed foolish hid his bitterness in laughter; fed his sympathy on solitude, and met recurirng disaster with khimsicality to muffle the murmur of a bleeding heart. Out of the tragic sense of life he pitied where others blamed; bowed his own shoulders with the woes of the weak; endured humanely his little day of cannce power, and won through death what life disdains to bestow upon such simple souls—lasting peace and everlasting glory.

"How prudently we proud men compete for nameless graves, while now and then some starving of Fate forgets himself into immortality!"

TO HONOR DOUGLASS

The National Equal Rights League invite you to their Douglass Exercises Douglass Square, Tremont St., Boston February 14th, at 12 noon. Also in the evening at G.A.R. Hall, 46 Joy St., they will have a Lincoln-Douglass Meeting with an interesting program of speakers and will give a report of their work in conjunction with the New England Congress for Equal Opportunities that stopped showing of the picture, "Birth of a Nation" at the News Reel Theatre, Monday, February 6th

ALBERT G. WOLFF, President

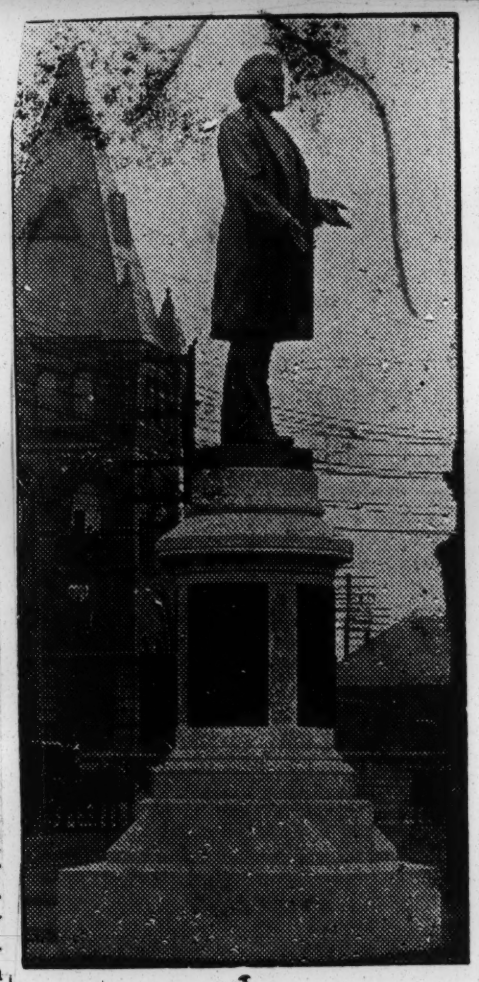
—G—

FRED DOUGLASS HOME MADE FITTING SHRINE

WASHINGTON, D. C.—Valuable letters, papers and other documents shedding more light on the life and times of Frederick Douglass are being assembled, classified and filed for public use by a Historical Records Survey Project of the Works Progress Administration. Seven Colored research workers are employed on the project. The work is being done at the Frederick Douglass Memorial Home at Cedar Hill, Anacostia, D. C.

Many little known facts concerning the anti-slavery movement, the Civil War and the Reconstruction Period are being brought to public attention. There is a letter from Abraham Lincoln. There is also a series of letters that passed between Frederick Douglass and the War Department during pre-Civil War days. These documents had formerly been stored in dust-laden boxes in the attic of the Frederick Douglass Home. All these valuable papers and many rare books, objects of art, are being catalogued among them, rare books now out of print. One of these is a first edition of "Ellicott's Journal—1803." The books in the Douglass Home are valued at between fifteen and twenty thousand dollars.

Furniture, paintings, statuary, china, silverware and art objects, which have a historic relationship to the era of Abolitionist agitation, are also being catalogued. A set of spoons bearing the mace of the British throne was presented by Queen Victoria to Frederick Douglass in 1886 during his tour of England in recognition of his services to the cause of Emancipation. A walking stick belonging to Abraham Lincoln was given to Douglass by Mrs. Lincoln after the death of the Great Emancipator. A torn American flag, said to have been used by John Brown at Harper's Ferry in 1859, came into the possession of Frederick Douglass. These and many other historic relics are being prepared for public display in the Frederick Douglass Memorial Home. The complete reference file now nearing completion, the information being regarded as particularly important to historians, research workers and students. The 15-acre grounds surrounding the home are also being beautified.



Douglass Statue in Rochester, the great Colored Abolitionist will be honored, Tuesday Feb. 14, when annual commemorative exercises will be held at Douglass Sq., Tremont St., South End, under auspices Equal Rights League.